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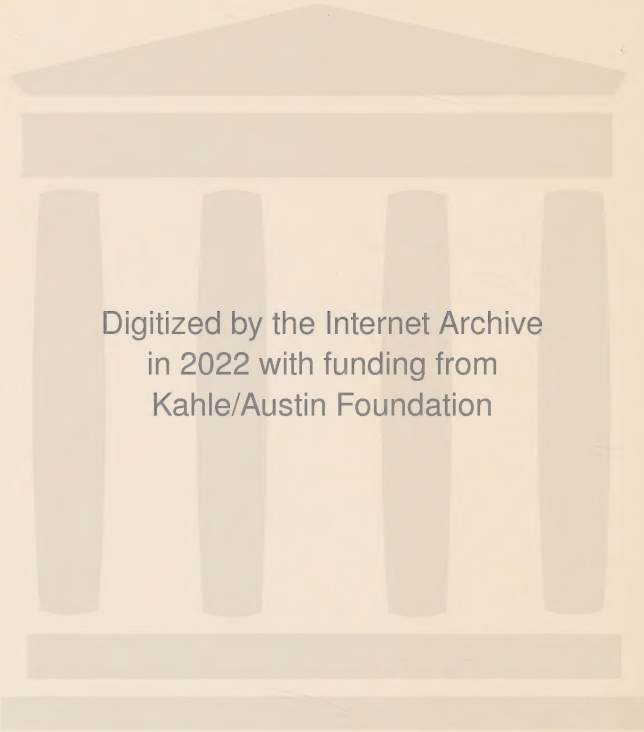
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# BAPTIST CHURCHES IN ACTION

By G. S. DOBBINS



# Baptist Churches in Action

*A Study of New Testament Principles and  
Modern Methods of Application*

*Stanley* By  
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TO  
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## PREFACE

Many books are available which deal with the various aspects of organized Baptist life—books on Baptist history, doctrine, polity, enterprises, institutions, organizations, problems, methods of work, etc. One might well hesitate to add another book to this long list. But with the growing complexity of modern conditions and demands, and the multiplication of church and denominational machinery to meet the situation, there has arisen real necessity for a book which seeks to present Baptist principles and their practical application in a single view.

The writer has confronted this need for some time in his classes in the Southern Baptist Theological Seminary. This volume is the outgrowth of lectures and discussions that looked toward a better understanding of Baptist churches in principle and practice. No apology is made because descriptions and illustrations are confined largely to Southern Baptists of the United States, since the writer belongs to this group and believes that concrete example is more valuable than abstract philosophizing. It will perhaps not be difficult for readers who belong to other wings of the Baptist family to transfer the application to their own group.

The writer has drawn largely upon a previous manual, "The Efficient Church," utilizing such material from this book as suited the purposes of the new treatment. Time would fail to give credit for facts and ideas which have been gleaned from many sources. The bibliography appended indicates something of the extent of the literature available on the subject.

Special mention should be made of timely assistance given by Rev. M. Ray McKay, Th.D., in gathering and arranging materials for the book.

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## CHAPTER I

### THE NEW TESTAMENT MODEL

The study of the New Testament church in its constitution, ordinances, and activities is of fundamental importance. If the church is the agency of Christ for bringing in his kingdom, it is of no small consequence that we have the clearest possible conception of the church which he founded and commissioned.

A study of the New Testament church involves also the interpretation of the life and principles of Jesus by the Apostles themselves. These men upon whom Jesus left the indelible impress of his purpose and mission began, under the guidance of the Holy Spirit, to carry out their Master's commission. They knew well the mind of Christ and were given inspiration and divine guidance for what they said and did. They preached a gospel which can never be improved upon. They bore a witness which can never be surpassed. They organized churches whose principles form our authoritative and final guide. For Baptists it is of peculiar moment that we know what the New Testament, our sufficient guide, reveals as to the church. This becomes especially true in view of the tendency in many quarters to exalt expediency above Scripture in practical matters.

#### I. THE WORD "CHURCH."

##### 1. *Popular Usage.*

The English word "church" may be traced to the Greek *kuriakon*, the adjective neuter from *kurios*, Lord, meaning that which is the Lord's that is, the Lord's place, the Lord's house. The following uses of the word "church" may be noted:

*A particular body of Christians* organized for religious purposes and commonly meeting in one place for worship. This is the "local church," and we shall hereafter see that this is the prevailing use of the Greek word *ecclesia* in the New Testament.

*The general body, or sum total, of Christians*, conceived of in the largest inclusive sense, or partially as represented in those under consideration at the time. This is the "universal church,"

a sense of the word which occurs in a few passages in the New Testament. As we shall see, these two uses embrace all the New Testament meanings of the word *ecclesia*, or congregation.

*The building where the local assembly meets for worship or other purposes.* This does not occur in the New Testament, but, as we have seen, is the original meaning of *kuriakon*, "kirk," "church," and arose very early in Christian history.

*A body or sect or denomination of Christians* having the same general doctrines, organization and history, including and controlling local bodies of the same faith and order. This use of the word is not found in the New Testament, and very seldom in the times preceding the Reformation. It is distinctly a modern usage arising from the divisions of Christians. It is not accepted by all. Congregationalists, Baptists, and others, who hold to the independency of the local churches, do not designate any one of their co-operative bodies as a "church," nor call their total membership by that term, but reserve it to describe their local bodies.

## 2. *The Use of "Ecclesia."*

The Greek word "ecclesia," meaning literally "the called out," is used in several senses in the New Testament:

*The generic sense* (1 Tim. 3: 5, 15; 1 Cor. 12: 28; Matt. 18: 17; James 5: 14). The local sense is here possible, but the meaning seems to go beyond that to the church as an institution. Compare our use of the words "home," "school," "family."

*The collective sense* (Acts 9: 31; 15: 9; 1 Cor. 10: 32). The church is not here thought of in the broadest sense, nor can the meaning be confused with the local church. Apparently the word is used to embrace the collective number of professing Christians, usually within a given territory.

*The universal sense* (Eph. 1: 22; 3: 10, 21; 5: 23-32; Col. 1: 18, 24; Heb. 12: 23). In these passages the word is evidently used to denote "the whole body of true believers in Christ on earth and in heaven and in all ages."

*The local sense.* The passages here are so many, and refer so clearly to some particular church or churches, that it is impracticable to enumerate them. In addition to these passages are many others which do not refer to any specific church, yet clearly exemplify the local meaning. (Matt. 18: 17; Acts 14: 23; 1 Cor. 4: 17; Phil. 4: 15; 1 Tim. 3: 5.)



### 3. *Reasonable Conclusions.*

We are justified, therefore, in the following conclusions:

In the overwhelming majority of cases, the use of the word "church" admits of the local sense.

The use of such adjectives as "universal," "invisible," "visible," "militant," "triumphant" is needless and confusing, except when used poetically and as convenient designations.

"There is no trace whatever of any organization beyond the local church. There is no hierarchy, no governing power on earth, no pope or graduation of priests; there is no presbytery in the modern sense, meaning an association of local elders prescribing for the various local churches; there is no trace of higher courts." (*Dargan.*)

The modern use of the word, designating a group or groups of churches, or a denomination, is incorrect and unjustifiable. Conformity to usage in language often demands this incorrect use of the word, yet this should not cause us thoughtlessly to imply that bodies of Christians, improperly organized, constitute a true New Testament church.

## II. ORIGIN AND FOUNDATION.

### 1. *The Purpose of Jesus.*

The church is not an old Jewish institution, modified and given a new name. Its origin is in the redemptive purpose of Jesus. Jesus proposed not only the reconstruction of all existing social institutions, but the regeneration of humanity itself. He made the personal relation between himself and the believer the determinant of eternal destiny. He proposed to set up the kingdom of God on earth, and he claimed for himself the place of spiritual kingship over the human race. He then established an institution through which to achieve progressively and ultimately his daring purposes.

The beginning of the church may be said to date from the time when, upon the testimony of John the Baptist, two men followed Jesus and were won to his discipleship. These two went out and brought two others. The process went on until a group of men had been convinced of his claims. Jesus then, after much thought and prayer, chose twelve of these to be his Apostles, or inner circle of believers, whom he could train to carry on his work. Beyond this circle of twelve were others, believing men and ministering women, who shared with him in

his enterprise. The total number at the time of his ascension included more than five hundred.

These men and women constituted for Jesus his church. Though only two Scripture passages record his use of the word church, the ideas back of the word were his supreme concern from the time he described the characteristics of its constituency in the Beatitudes to his parting commission at the ascension.

## *2. The Foundation Stones.*

The church was not founded at a stroke. Time, instruction, and careful training were necessary. How, then, did Jesus build his church?

*On a living faith.* In Matthew 16 a most illuminating incident is recorded. Jesus had gone to Jerusalem and had been finally and irrevocably rejected by the Jewish religious leaders. The critical hour was at hand. He had not told these disciples who he was. He wanted them to come to their conviction through personal experience. Recall his question and Peter's sublime confession. Triumphant Jesus answered: "Thou art Peter, and upon this rock I will build my church." He will build his church, not on Peter alone, nor his confession alone, but on the man confessing. The first foundation stone of the church is faith in Jesus as Son of the living God and faith in his purpose and program.

*Out of living men and women.* The church is not built out of an abstract quality, faith, but out of faith incarnate. It is not a house, nor a congregation, nor an organization, nor services, but the church is the redeemed, separated, consecrated men and women drawn together by the strong bonds of love of Christ and of one another.

*With invincible power.* The most powerful thing in the world is a group of men and women, vitally linked up with God, the source of power. They become power incarnate. They are dynamite to the forces of sin and evil. Against such an institution "the gates of hell shall not prevail."

*In unconquerable sacrifice.* "From that time Jesus began to show that he must go to Jerusalem, and suffer, and be killed." He built his church on his own infinite sacrifice, made once for all. He further established this principle for his followers. "If any man would come after me, let him deny himself, and take up his cross, and follow me." Losing one's life to find it, self-realization through self-sacrifice, is funda-

mental in the foundation and building of a New Testament church.

### III. PRINCIPLES OF NEW TESTAMENT CHURCH POLITY.

Having thus laid the foundations of the church, Jesus set forth the underlying principles which were to govern in its organized life. He did not announce detailed plans which would be outgrown with every changing circumstance, but he gave abiding principles which find their application in every time and place.

#### 1. *Separation and Consecration.*

Those who followed Jesus were to be the "called out," the separated, the consecrated. They were to be twice-born men. They were to be like light in the midst of darkness, like saving salt in the midst of corruption, like leaven in a great lump of unregenerate society. They were to be in the world, but not of the world. They were to be sanctified, set apart, consecrated, through the truth. They were to be perfect, even as the Father. They were to seek God's kingdom and his righteousness first. They must have believed in, on, upon Jesus, and must have personally surrendered their lives to his Lordship.

Paul's great word for them was "saints." They were the saved, the elect, the chosen. They were no longer to depend upon self-righteousness nor the righteousness of the law, but upon the righteousness of Christ; and they were no longer to walk as the Gentiles, in vanity, being darkened in their understanding, alienated from the life of God because of ignorance. They were to put away the former manner of life, and be renewed in their spirits, and put on the new man that after God has been created in righteousness and holiness and truth.

#### 2. *Democracy.*

Government in the New Testament churches was of the people, by the people, and for the people. When Jesus said, "I will build my *ecclesia*," he used a word rich in content of meaning. To the Jews the *ecclesia* was the congregation of Israel, summoned to the tabernacle by the blowing of trumpets.

To the Greeks the *ecclesia* was the assembly of the free city-state, summoned by the herald blowing his horn in the streets. In the one case, the idea was that of a free people governed by God through his chosen representatives; in the other it was that of a free people governing themselves.

Jesus caught up both ideas and then combined and transformed them. The Christian *ecclesia* was to be a congregation of the redeemed, under the rulership of God as interpreted by Jesus and guided by the Holy Spirit, free and self-governing, but led by leaders of their own choosing, summoned to carry out the commission of its Founder.

### 3. *Brotherhood.*

A fundamental characteristic of the New Testament churches was their brotherhood. These early churches formed an intensely real fellowship, partnership, fraternity. The believer's union with Christ unites him with his fellow-Christians. The individual is at the center in his conversion experience, but no sooner has he had this saving experience than he is thrust out to the circumference to be a fellow-worker with his brother-believers in winning and strengthening others.

It was this bond of fellowship that drew the first disciples about Jesus. He became the center of attraction, and fellowship with him made possible fellowship with another. That this fellowship should continue was his supreme concern in the shadow of the cross. Over and over he reminds them that this is the central matter, the new commandment, the test of their love to him—that they love one another.

Paul never tires of emphasizing the same thought. To him these church members to whom he wrote were a society of saints: they were the bond-servants of the same master, Jesus; they were brethren in the Lord; they were members of the household of faith; they were not to dare to go to law with one another; they were to forego any privilege rather than cause a fellow-Christian to stumble.

### 4. *Unity.*

The unity of New Testament churches was a unity in diversity. There is no trace of an enforced uniformity of practice or belief. In fact, the idea of "the church" as an inclusive organization of which the local bodies are members is totally lacking. It has been often pointed out that of the one hundred and ten times in which the word "church" occurs, at least one hundred refer to the church in its local sense, and the other references are to the church in its generic, or institutional, or universal sense, and do not exclude the local meaning.



The unity which characterized these early churches was:

*The unity of a common faith.* They had found a solution for their intellectual, moral, and practical problems in the Gospel of Jesus Christ. They had not worked out a Systematic Theology nor a Creedal Statement, but they had found peace and joy in their surrender to God through Jesus Christ, and the satisfaction of all their spiritual difficulties in their personal relation to Christ.

*The unity of a common experience.* They had been called from darkness unto light, from death unto life. Something had happened to them that had changed their lives, their attitudes, their desires, their motives. This common experience, and the terrible price they were called upon to pay to sustain it, bound them together with hooks of steel.

*The unity of a great purpose.* Life, with such a faith and after such an experience, possessed one overwhelming purpose—to bring others to a like faith and experience. They had learned Good News too glorious not to be shared. The enterprise to which they were committed bound them together with a compelling unity.

### 5. *Authority.*

A significant principle of these New Testament churches was authority. This authority was never of the sacerdotal or priestly nature. Jesus was no priest, and was without priestly ancestry or associates. The only relations he had with the priests of his day was that of intensest antagonism, and all they ever did for him was to bring him to the cross. He did not institute a priestly order. No one of his Apostles was a priest, nor laid claim to a single priestly function. This is all the more remarkable since the worship of Christ's day was steeped in sacerdotalism.

What, then, constituted the authority of the New Testament churches?

*Their authority was the authority of the headship of Christ.* Everywhere Christ is set forth as "the head of the church." Paul's idea of church membership is that the believer, "speaking the truth in love, may grow up into him in all things, who is the head, even Christ."

*Their authority was that of interpretation.* To a group of believers, constituting a local church, Christ bestows his "gifts" of prayer, of praise, of preaching, and of observing

the ordinances. To these believers, even though they be but two or three in number, Christ promises all the resources of heaven in answer to their prayers.

*Their authority was that of influence.* To say that in a New Testament church there is absolute equality, that one member counts no more than another, is to state what is not and has never been a fact. Ideally, there is equality of privilege and opportunity, but actually there is inevitable inferiority and superiority. Again and again Paul points out this inequality, and shows that all cannot occupy equally positions of responsibility and leadership. (See especially Ephesians 3.) "Unto each one of us was the grace given according to the measure of the gift of Christ."

But of gradations of office and authority of office there is no hint. The authority of the pastor, or overseer, as well as that of any others who have been chosen for leadership, is the authority of worth and influence. These leaders are to be followed only as they followed Christ. The duty of the wise choice of leaders and loyal, faithful following and support is emphasized, but the whole spirit of the New Testament is contrary to the idea of an authoritative episcopacy.

The authority of the church, as well as of its leaders, is the authority of influence alone. Each of the New Testament churches was wholly independent of other churches. The very principles which Jesus had so emphatically laid down for the government of the lives of his disciples forbade not only the idea of superior and inferior officers in the church but also the domination of one church by another. (Matt. 20: 25-27; 1 Peter 5: 3.) This independence, however, did not mean isolation, but made all the more necessary voluntary association for mutual helpfulness. (1 Cor. 12: 12-31.)

#### IV. OFFICERS AND ACTIVITIES.

##### 1. *New Testament Church Officers.*

By virtue of definite calling and special fitness, certain members of the church would naturally be placed in positions of leadership. The conception of Jesus was most frequently expressed in terms of the shepherd and the flock. This minister or leader, selected by vote of the church, is referred to as pastor, elder, and bishop, each of these terms having reference to the one office but expressing various phases of the leader's duties and relationship.

The word "pastor," as we see, most nearly fits the conception of Jesus. The word "elder" was in common use among the Jews and expresses not so much priority in age as the authority of influence which was vested in the old men. The word "bishop" or "overseer" describes the responsibility which rests upon the man thus chosen. (*Pastor*, John 10: 1-18; Eph. 4: 11. *Elder*, Acts 14: 23; 15: 2, 4, 6, 22, 23; 16: 4; 20: 17; 21: 18; 1 Tim. 5: 1, 17, 19; Titus 1: 5; 1 Peter 5: 1. *Bishop*, Phil. 1: 1; 1 Tim. 3: 1, 2; Titus 1: 7, all referring to the one office.) The evangelist was one set apart to proclaim the gospel, but did not sustain the pastoral relationship. (*Evangelist*, Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5.) The pastor was to be teacher, but in addition there were to be associated with him godly men and women whose qualifications would fit them to teach the Bible. (Acts 13: 1; 1 Cor. 12: 28, 29; 2 Tim. 1: 11.) The word "prophet" is not used to describe a church officer, but rather to designate one who, led by the Spirit, speaks for God. (Acts 13: 1; 1 Cor. 12: 28, 29.)

The deacon was not called to preach, although deacons sometimes preached. Deacons were chosen from among the qualified men of the church as servants of the congregation to assist the pastor, especially in material matters. Their personal qualifications are practically the same as those required of the pastor. (*Deacon*, Acts 6: 1-6; Phil. 1: 1; 1 Tim. 3: 8-10, 12, 13.) These officers (pastors and deacons) do not preclude the selection of such other officers as may be necessary to carry out the principle that all things should be done decently and in order. A church clerk, a treasurer, a superintendent of instruction, a music director, etc., and various needful committees may, of course, be selected without the violation of any New Testament principles. (*Other needful officers*, 1 Cor. 14: 40.)

## 2. Functions of Leadership.

It is clear that the churches of the New Testament were not mere loose groupings of the followers of Jesus, but close-knit organizations, exercising utmost care as to who should be admitted to membership and wielding powerful influence as organized bodies. These little "spiritual democracies" were not weak and ineffectual voluntary groups, but aggressive agencies that attacked evil and unbelief with amazing success. In the nature of the case such functioning called for and called out the highest quality of leadership. Every word used to designate the officers of these New Testament churches emphasizes this

quality of leadership. It is interesting to note some of the words used to indicate the functions of these early Christian leaders.

*They were to be heralds, preachers, prophets (kerukes, prophetai).* They had a proclamation to herald, good news to announce, an immeasurably important message to preach. They were to be prophets, not in the sense of foretelling the future, but spokesmen for God. Nothing, not even death, must be allowed to stand in the way of delivering this supremely urgent message of salvation through Christ to lost men and women. This comes first, and is the basis for all else.

*They were to be teachers, instructors (mathetai).* Proclamation of the message is not enough. It must be accompanied and followed by teaching. The religion of Christ is an intelligent religion, and depends for its full acceptance on knowledge of the claims and demands of the gospel. Its appeal is to the heart, but also to the head, and the initial acceptance of Christ as Saviour logically and necessarily requires understanding of what it means to obey him as Lord. A fundamental requisite of the pastor of a New Testament church was that he be "apt to teach."

*They were to be shepherds, pastors, overseers (poimenes, episcopoi).* The leader of a church must love his people. He must watch over them with the tender solicitude of a shepherd. He must exercise wise oversight of their lives, thinking ahead and planning ahead for their welfare, keeping them busily and happily at work, as a good overseer with a group of workmen under his direction. He must add to his love the quality of vision and authority, so that his people will not only be protected from spiritual danger, but led to highest usefulness and effectiveness in Christian service.

*They were to be ministers, servants, helpers (diakonoi).* Jesus lifted the word "servant" to a high and holy place when he became a servant, and declared that the ultimate test of greatness is service. In a New Testament church the leader becomes the servant. He is the shepherd and overseer, but he is also the minister, and his chief joy and glory come from his unselfish, devoted, unrewarded ministries to those who need him. Not, however, that he is to do all the serving; rather, his example and leadership will bring the church to which he ministers to this conception of self-realization through self-sacrifice, thus approximating Christ's ideal of true greatness.



*They were to be workers, laborers, toilers (ergatai).* The job of being pastor, overseer, minister of a New Testament church is no "soft snap." Jesus was a prodigious worker. The men he chose had many faults, but they were not lazy. In fact, there is no evidence in the Bible that God ever called a lazy man for his service. A lazy man has no business in the ministry. Few men in modern society work longer hours and display greater industry than the successful pastor of an efficient church. The trouble is that many permit themselves literally to be worked to death. These first New Testament pastors were great workers, but they were careful to put others to work while they gave themselves to the main things.

*They were to be examples in all things.* Paul could honestly boast that he had been an example to the Christians among whom he worked, and he charged Timothy to be such an example. The preacher preaches more effectually by what he is than by what he says. Inconsistent, worldly, selfish, uncharitable church leaders, in the pulpit or out of it, are a stumbling block to the saved and the unsaved, and against them Jesus pronounces a bitter woe. Better that they had never been born, he declares; better that they pluck out their eyes or cut off their arms and legs, than by their bad example to cause others to stumble. Thank God for the saintly example of devoted pastors, deacons, teachers, who by their Christlike living have led uncounted multitudes to the Saviour!

### 3. *Purposes and Activities.*

What were the primary purposes of these New Testament churches? What did they do, and how did they do it?

*They met for worship.* At first the Christians attended the Jewish services of worship held in the synagogue, but soon opposition and persecution made this impossible. The early Christians had no church building, but met in private houses. The Jerusalem Christians observed the Lord's Supper in the homes of believers (Acts 2: 46). Saul the persecutor "laid waste the church, entering into every house, and dragging men and women, committed them to prison." (Acts 8: 3.) Gaius is spoken of by Paul as the "host of the whole church," and evidently lived in a house large enough to accommodate the entire church membership in its meeting for worship. Early in the first century a simple, dignified service of worship was developed, which, with variations, consisted of invocation, prayer, hymns, reading of the Scriptures, instruction, testimony, brief

prayers by members of the congregation, confession of the newly-converted, benediction. Corresponding somewhat to our prayer meeting was the meeting for thanksgiving, attended only by Christians. Here a common meal was eaten, after which the Lord's Supper was observed. None were admitted to this solemn occasion whose lives were known to be unworthy, or who were at variance with their neighbors. In addition to the public meeting for worship and the private meeting for thanksgiving, a business meeting was held at intervals, where matters of discipline, of fraternal relationships, of practical administration, were considered. The principle of pure democracy governed in all these matters, decisions being arrived at by voting, and a majority vote deciding the case.

*They witnessed for Christ.* Jesus, in his last command, charged his disciples to be his witnesses, "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." At Pentecost the promised power of the Holy Spirit came, and the little group of one hundred and twenty believers went forth to bear a witness which was so effectual that three thousand were won in a single day. By public testimony and by private interview these first Christians sought to win others, each new convert being filled with the passion to win someone else to Christ and to membership in the Christian community. Soon the three thousand grew to five thousand men, to say nothing of women and children, and to this great body were added "multitudes" day by day, who were "of one heart and soul." Reinforced by such a church, "with great power gave the Apostles their witness of the resurrection of the Lord Jesus, and great grace was upon them all." The persecution led by Saul served but to scatter this remarkable band of Christians, and wherever one of them found himself he became a witness whose testimony soon attracted a group of believers. These little groups of believers, scattered throughout Asia Minor and even in certain strategic centers of the Roman Empire, soon grew into powerful churches whose witness and influence within three centuries had changed the current of the world's history. Thus they demonstrated for all time the effectiveness of the simple method of Jesus—that those who have had a saving experience with him are to bear this testimony to others that they may have a like experience, and these to still others in an ever-widening circle until the whole world shall have heard the gospel message.



*They taught and trained converts.* The method of Jesus was primarily that of the teacher. He was addressed as "rabbi" "master," "teacher," more often than by any other title. His chief labor was the training of the twelve, whose preparation for the work to which he called them occupied more of the time of Jesus than any other one thing while he was on earth. His world-wide program included teaching, the Great Commission emphasizing as much the necessity for the training of Christians as the winning of the unconverted. The first Christians adopted the two chief methods of Jesus—teaching and preaching—in their propagation of Christianity. Christian leaders from the beginning recognized the importance of training the newly converted in religious matters. This was done, as in the case of Timothy, through the home. Jewish synagogues were found throughout the Roman Empire, and Christians continued to send their children to these schools, which frequently lost their Jewish character and became out-and-out Christian. There soon developed what were known as "catechetical schools," which were primarily for those who sought admission into the church, and included children as well as adults. They were not formal schools for teaching a catechism, but provided systematic instruction to prepare for church membership. The necessity for a trained Christian leadership brought about what were known as "episcopal" and "cathedral" schools. These schools were intended at first for the training of the ministry, and were usually attached to a strong city church. In the corruption of Christianity which took place in the third and fourth centuries education came to be looked on as necessary for the clergy alone, and the great masses of the people were left in ignorance. A study of the early Christian movement, however, convinces beyond a doubt that education was one of the two primary methods of propagating the gospel, and that preaching and teaching always went hand in hand.

*They bore one another's burdens.* In the first glimpse which we have of the early church, we find the Christian community caring for its unfortunate members. The sharing of goods described in the fourth chapter of the Acts has apparently no reference to political organization nor to a theory of economics. It was simply the Christian spirit meeting an emergency. The conception of the church as a brotherhood is dominant throughout the New Testament, and this principle of fraternity demands mutual helpfulness, unselfish service, the renunciation of rights for the sake of others, the preferring of one another

in honor, the bearing of one another's burdens. The church is more than a brotherhood—it is a family. Christians are not to be thought of as merely fellow-members in a religious society—they are brothers and sisters, bound together by ties even more sacred than those of blood kinship. They are to watch over one another with tender affection, they are to rebuke and admonish when occasion demands, they dare not go to a court of law with one another, they will guard jealously against becoming stumbling-blocks to fellow-Christians, they will gladly lay down their lives for each other. The world in recent years has made much of the idea of fraternity, and many worthy fraternal organizations have been established; but the most inspiring and practical of all fraternities is that which we see illustrated in the first Christian churches.

*They overcame evil and opposition.* The world into which these first Christian churches came was essentially an evil world. It was organized on the principles of selfishness, of greed, of lust, of brutal carelessness for the rights of others. It is easy to see why Christianity should have aroused such intense opposition. Its teachings ran counter to the desires of men's hearts, to social customs, to powerful organized interests in government and in society. For three centuries almost every weapon known to organized force was directed toward the Christian movement in the bitter determination to exterminate it root and branch. Nothing in the annals of history can compare with the story of this struggle of a relatively small band of unconquerable martyrs against the organized opposition of the mightiest government of all time. The victory for Christianity was not won by force of arms, but by the force of an inherent divine power—the power of the cross, of a new way of life, of a relationship with God which made weak men and women invincible against attack. That the Christian movement, thus victorious over opposition and persecution, should have later fallen a victim to its enemies from within is a lesson which every age has to learn again. If we learn anything from the story of the churches of the early centuries, it is that a New Testament church is an organized body of baptized believers whose business it is to overcome an evil world through the power of Christ, and not a retreat for pious souls nor an ecclesiastical organization for social or political purposes.

Nowhere in all literature is there so thrilling and illuminating a story as that of these early Christian churches. Well may we believe that the Holy Spirit of God overshadowed them and

that the promised presence of Jesus was with them. They had their faults and weaknesses, for they were made up of men and women who were thoroughly human; but their very mistakes make the records all the more valuable and real, and demonstrate the power of God to overrule human failure for his glory and our good.

Let us turn now to the story of the long struggle of Christianity against evil forces within and without, which at times almost prevailed, but over which it has been gradually winning the victory in the re-establishment of New Testament churches true in principle and in practice to the original model.



## CHAPTER II

### TYPES OF CHURCH POLITY—A COMPARATIVE VIEW

#### I. THE MARKS OF A NEW TESTAMENT CHURCH.

A New Testament church, as we have seen, was a local, self-governing body, composed of baptized believers, united by a common faith and purpose. The church had only two grades of regular officers, pastors (or bishops or elders) and deacons. These men exercised no authority over the church except that of influence because of their recognized gifts and call of God. Two ordinances, baptism and the Lord's Supper, were regularly observed, while the whole work of the church was characterized by evangelistic zeal.

#### II. THE TRANSITION FROM DEMOCRACY TO AUTOCRACY.

Within a few centuries, however, this simple institution had been transformed into the Roman hierarchy with an entirely new form of organization and altogether different purposes. This departure from the New Testament principles was evidently the result of several combined and interacting causes.

##### 1. *The Desire for Efficiency.*

The quest for efficiency in organizing and directing the forces of Christianity began early, and has continued to this hour. These efforts at increased efficiency led in many directions. Some plans were undertaken through ignorance and lack of judgment; some through selfish desire for power; many were honest efforts on the part of earnest, sincere men to improve the organization of the church and render its work more effective. A remarkable fact is that wherever fundamental New Testament principles were departed from the door was opened for a multitude of evils to enter. The Roman Catholic church is an outstanding example of success in achieving efficiency at the expense of the New Testament principles. From the Council of Nicæa in 325 A.D. to the Vatican Council in 1870 the Roman hierarchy slowly developed into a system of church



organization and management that, for the ends proposed, is unequalled for efficiency.

The process of transformation from the ideal of the first to the ideal of the tenth to sixteenth centuries regarding the church was gradual, and may be readily traced. Many influences combined to bring about the changes from the "little democracies" of the early Christian era to the papacy of the middle ages.

## 2. *The Incorporation of Extra-Christian Ideas.*

*Jewish Influences.* The first Christians were Jews, and naturally carried over into Christianity Jewish conceptions of religion. Frequent mention is made in the Old Testament of the "congregation," sometimes translated in the Greek Septuagint *ecclesia*, and sometimes *synagogue*. The Jewish "congregation" was a politico-religious affair in which the "elders" were, as a rule, representatives of the people. The synagogue of post-exilic times was a much more definitely organized institution, in which the "elders" were charged with the administration of affairs and with discipline, and in which religious worship and teaching were maintained. To make the Jewish "congregation" or synagogue the model of a Christian church is unwarranted, although it is easy to see that this type of religious organization would naturally and powerfully influence the type developed by the Jewish disciples of Jesus.

Jesus himself gave no explicit directions regarding the details of organization of the church, but laid down fundamental principles to which the organization must conform in all ages. From the Jews undoubtedly came ideas of an institution for worship, teaching, preaching, fellowship, united action, delegated authority. Under the guidance of the Holy Spirit these ideas were incorporated, so far as they were not in violation of the principles laid down by Jesus and the inspired writers, in the resultant churches of the apostolic period. That these Jewish influences in later times should be given undue weight in the effort to improve on the original model is but natural.

*Gentile Influences.* Among the Romans religion was highly organized. Jesus left no room for doubt that the gospel was for the Gentiles as well as the Jews. It soon became apparent that Christianity was to win its great successes not among the Jews but the Gentiles. Gentile influences, however, do not seem to have affected the primitive church organization. These influences were to be brought to bear later on, and were destined

to become the controlling factor in the shaping of mediæval ecclesiastical organization. Many of the unscriptural elements that obtain even today in pedobaptist bodies may be traced directly to heathen influences and contact of the churches with Gentile religious and political institutions during the early centuries.

### III. FACTORS IN THE TRANSFORMATION.

#### 1. *The Urge of Self-Preservation.*

As soon as the distinction between Judaism and Christianity became apparent to the Roman officials, Christianity became illegal, and legalized persecution was added to persecution for heresy which had been prevalent from the first. At the same time barbaric invasion threatened the very life of the church. These forces combined to foster an increasing sense of unity and a growing concern for centralized authority. The need of an undivided front in the face of danger inspired many a statesman like Ignatius to plead for a church united under one leader. They had seen the principle demonstrated in the Roman government and were eager to apply it to the church. Disagreements regarding doctrine added to the apparent need for an authoritative head whose decisions would be final. The bishop proved to be the logical man to assume the place of leadership, and we soon find the office vested with growing authority.

#### 2. *The Inducements of Popularity.*

Jesus offered no idle warning when he said, "Woe unto you when all men shall speak well of you!" A true church is a body of "called-out" people, separated from the world, living in the world and yet refusing to compromise with its spirit. When, in 323, Constantine nominally accepted Christianity, and the Christian flag floated from the Roman capitol, to be a Christian became a popular, and easy, and meaningless thing. The emperor, who had been Pontifex Maximus of the pagan state religion, assumed much the same relation toward Christianity. Here we have an apt illustration of the danger of an "inclusive religion." The "inclusive church," though it has been tried again and again, has always resulted in failure and disaster. Baptized heathenism and agnosticism remain heathenism and agnosticism still.

#### 3. *The Changed Conception of the Church and Its Ordinances.*

The next step was in a changed conception of the function and nature of the church. From an institution of saved in-

dividuals, it became an institution for saving individuals; and from an autonomous local body, it became a hierarchy, or institution ruled by priests.

There were men in the church from the first who were impatient with the slow and painful process of individual conversion and character-training. They wanted quicker, wholesale methods. What could be simpler, more direct, more effective, than to make the church the mediator of salvation?

If the church is to mediate salvation it must have (1) a ceremony that initiates into the Christian life; and (2) a ceremonial system that sustains the implanted life. Thus baptism and the Lord's supper became saving sacraments instead of symbolic ordinances. Then, if baptism and the supper are saving sacraments, their administration becomes a matter of utmost importance, and is distinctly a priestly function. The pastor, or overseer, or minister (the terms are synonymous originally) draws apart as "bishop" from the elders and deacons. Gradually these "bishops" of the great city churches gained the pre-eminence over their less fortunate brethren, and succeeded in reserving to themselves the right of ordination and confirmation—these two in the meantime having been elevated to the position of sacraments—and the virtual control of finances.

The Council of Nicea (325 A.D.) assumed the prerogatives of a legislative body, whose rulings were enforced by law. The Bishop of Rome gained the ascendancy in the Patriarchate, consisting of Rome, Constantinople, Alexandria, Antioch, and Jerusalem. At first he claimed powers that paralleled those of the Emperor, but with the decline of the Empire he boldly asserted his claim to spiritual and political supremacy, including progressively the nations of the Western world. The forms of the Roman government, even to insignia and paraphernalia, were taken over bodily, and by the tenth century we find the church and the Roman State practically synonymous.

#### *4. The Ambitions of Shrewd Ecclesiastics.*

Gregory I (590-604), bishop of Rome, was a vigorous, able, ambitious man. He was followed by a line of able, often unscrupulous, but always ambitious men, who consolidated the gains made, and created a huge religio-political machine, with Rome as the center and the pope at its head. Territorial

expansion took place through missions—England, France, Germany, Sweden, Denmark, being brought under the sway of the papacy. Along with this was tremendous growth in political power—severance of Rome from the Eastern Empire, strengthening of political influence of bishops during the decay of the Roman Empire and barbarian invasions; establishment of new Western Empire under Charlemagne; acquisition by the Roman see of territory in Italy.

Thus the hierarchy grew in power and efficiency to the ascension of Hildebrand, or Gregory VII (1073), a man of great power and ambitions. The Roman hierarchy with the pope at its head became now an established fact, claiming with daring assumption over all other forms of Christian belief to be "the one church universal, the mystical body and holy bride of Christ."

The final period in this development dates from Pope Gregory VII to the Reformation inaugurated by Luther in 1517. Gregory's claims to supremacy were advanced even further by Innocent III (1198-1216), the papal hierarchy in Western Europe daring to assert and maintain its authority over church, state, education, industry, art and literature, faith and conscience. Let us not forget, however, that during all this time there were protests of reformers, many of whom gave up liberty and life rather than submit to the audacious claims of Rome. Yet efficiency in ecclesiastical organization reached its ultimate height by the close of this period—a sobering example of the consequences to which wrong ideals in church polity will eventually lead.

### 5. *The Changed Conception of the Ministry.*

Another step, which went *paru passu* with the others, was a changed conception of the function of the ministry. Instead of a man called of God and chosen by the congregation to be its spiritual guide, the leader becomes a member of a priestly caste. As the vicar of Christ on earth he is vested with magical authority. As *kleros* he stands over against the *laos*. Heathen and Jewish ideas have triumphed over the original conception of Jesus. The priesthood of all believers is abandoned. Salvation is through the church alone, and the church is meaningless without the priesthood. By the year one thousand, autocracy has achieved its utmost in religion, and the whole Western world



lies prostrate under the tyranny of the Roman hierarchy. The logic of it all is summed up in the apparently irrefutable Catholic formula: "Without Christ there could have been no apostles; without apostles, no bishops; without bishops, no priests; without priests, no sacraments; without sacraments, no church; without the church no Christian religion."

#### IV. THE CATHOLIC ACHIEVEMENT.

##### 1. *Consolidating its Gains.*

Along many avenues Catholicism gradually consolidated its numerous gains. It formulated a complete and all-sufficient organization which enforced its decrees through civil arms and the power of excommunication. The church also secured the patronage of the wealthy and powerful kings and princes and, itself, accumulated enormous wealth. The leaders further entrenched themselves in their positions of power by taking the Bible away from the masses and making its interpretation a function of the priesthood only.

##### 2. *Maintaining its Power.*

The political power of the papacy, coupled with the ignorance of the people and the ability and unscrupulousness of the popes and other officials, served to maintain the power of the Roman hierarchy well through the Middle Ages. Its rigid and far-reaching discipline made any break with the church a dangerous matter. Already the church had reached a high point of efficiency in maintaining itself against all its foes.

##### 3. *Crystallizing its Organization.*

The Vatican Council crystallized the century-long development of Catholic ideals of efficiency, so that the following may be taken as the ultimate achievement of Romanism in church organization:

*Deacons*, the lowest order of the clergy, are assistants to the bishops; they are especially charged with finances and the care of the poor, and are in line of promotion.

Next above the deacons are *priests*, in charge of congregations or parishes, together with specially appointed missionaries and workers. Of course they have no voice whatever in their appointment.

Above the priests are the *bishops*, who preside over dioceses. They possess large powers and control affairs with a considerable degree of authority.



Above the bishops are the *archbishops*, appointed from provinces of the church in various parts of the world. They are called "Princes of the Church." In addition there are many special officers—legates, nuncios, etc. The archbishops are accorded great reverence by priests and people, and usually are men of outstanding ability, especially in politics. They possess practically supreme authority in the local churches.

Above the archbishops are the *cardinals*, who constitute the pope's cabinet—70 members—14 deacons, 50 priests, 6 bishops. They meet at the call of the pope for consultation, and at the pope's death elect one of their own number as his successor.

At the head of the whole system is the *pope*, or "papa," or father of the church, Bishop of Rome, Archbishop of Italy, Patriarch of the West, Eternal Pastor, Vicar of Christ on earth.

The people are practically without voice in the affairs of the church. Obedience is their highest duty. The system is a huge politico-religious machine. Its chief emphasis is on organization, and on money, which it extracts by means of every device known to greed and cunning.

## V. THE SECOND TRANSITION: FROM AUTOCRACY TO DEMOCRACY.

### 1. *The Breakdown of Autocracy.*

The Catholic effort at efficiency proved successful in one direction only. It achieved a unity of organization and authority. But the victory was won at great cost. The evangelistic and missionary zeal which characterized the regenerate membership of a New Testament church was lost. Even the motive for personal righteousness was destroyed. Inward responsibility to God was ruled out and in its place were penances and prescribed prayers which set the individual right in the sight of his priest. But by the fourteenth century new conceptions in religion and government were making themselves felt. The people were reading the Bible in their own language and were learning to inquire for themselves. The old order, even in religion and government, no longer went unquestioned.

### 2. *The Development of the Episcopacy.*

The story of the Reformation, which flamed out in 1517 with Luther's revolt, is too familiar to be dwelt upon. Our concern is, What effect did it have upon church polity, and why?

The breakdown of autocracy in government and in the church parallel each other exactly. The people's minds were agitated at the same time with the questions, By what right do kings and magistrates, bishops and popes, rule over and oppress us? But if not kings and popes, who then shall have the rule? And the answer was: "The princes!" The church then was national, and every person who belonged to a kingdom or province belonged to its church, the ruling classes having the right to choose what church. This seemed to be absolutely logical, and was unquestioned by the great masses of the people.

As the shift was made in government from autocracy to limited or constitutional monarchy, so it was made in the Protestant churches from hierarchy to oligarchy. The "princes" of the church were to rule instead of the foreign pope and bishops. The resultant form of church government was the episcopacy. The king became the head of the church; its ministers received civil appointment; it was supported by state patronage. Just as a constitutional monarchy was an advance upon autocracy, so episcopacy was an advance upon papacy; but in both there was much to be desired.

### *3. The Democratic Movement.*

The movement which spread over the Western world in the latter part of the eighteenth century was directed against the aristocracy and the ruling classes, and resulted largely in their overthrow. But if the reins of government were not to be placed in the hands of the aristocracy, who then should rule? The answer was: "Representatives chosen by the people themselves." Thus France, England and America came to a republican form of government. Accompanying this change in the state was a corresponding change in the church. Presbyterianism sprang up—the rule or government of the church by delegated authority, presbyters, or elders. It was more biblical; it was more practical; it was in accord with the spirit of the times. In actual practice it has proved itself highly efficient and has commended itself by its worthy fruits.

During the past century the democratic movement has grown with increasing power until it has swept away nearly every throne in the world and is gradually but inevitably sweeping away all autocracy, aristocracy, oligarchy, class rule, and special privilege. Like huge boulders too large to be covered at once by the incoming tide, certain historic institutions remain

to remind us of the past day; but as irresistibly as the tide the movement for democracy goes on. As governments change, so eventually will the polity of the churches; and as certainly as the democratic movement succeeds, so certainly will the churches of the future govern themselves.

## VI. A COMPARATIVE VIEW OF CHURCH POLITY.

The doctrinal break with Rome, on the part of the reformers, was more complete and thorough-going than the break in matters of practical organization and administration. The tendency was to retain the familiar and effective church polity of Rome, in spite of its inconsistency with evangelical principles. The importance of a sound ecclesiology is seen in the theological compromises which followed in order that Catholic efficiency might be maintained. For instance, infant baptism is inconsistent with the doctrine of any evangelical body; yet it was retained because it is absolutely essential in a Catholic conception of church polity, and the pioneer Protestant leaders who gave shape to the polity of the various groups whom they represent did not dare to break completely with the Roman conception.

### 1. *The Lutherans and Their Polity.*

In theory Luther believed in a simple New Testament polity; in practice he leaned for protection upon the state. Lutheran churches in Europe have been and are essentially state churches.

In Europe the government appoints superintendents from among the pastors, who in turn appoint pastors and other officers. Synods and Consistories, made up of laymen, as well as pastors, give a degree of representation to the congregation.

In America a modified episcopacy has been developed, somewhat between the Presbyterian and the Congregational.

### 2. *The Presbyterians and Their Polity.*

The founders of Presbyterianism, Zwingli and Calvin, were closely related to Luther and held much in common. At first they placed much dependence on the state. This was true in Geneva in Calvin's time, also in Scotland under John Knox. In England efforts failed to secure the establishment of Presbyterianism instead of episcopacy by a very small margin.

The Presbyterian polity is that of representative government. The local congregation elects its representatives, who

consist of "ruling elders" in the church, or session. The church also elects its minister, or teaching elder. Thus considerable autonomy is given to the local church.

The "presbytery" is the next unit in church government and consists of an equal number of ministers and elders. The presbytery compares somewhat with the Baptist district association.

The "synod" consists of a number of presbyteries within a given territory (compare our state convention).

The "general assembly" is the highest court of the church, or court of appeals. It is made up of one minister and one elder from each presbytery.

### 3. *The Episcopalians and Their Polity.*

The separation of the Church of England from Rome was the result of a personal quarrel of Henry VIII with the Pope. The Church of England at first was wholly Catholic except in name. The struggle between Protestant and Catholic parties resulted in many modifications and some reformations, the so-called "Protestant Episcopal Church" being the outcome.

In England there obtains a strange mixture of civil and ecclesiastical government. Nominally the king and Parliament rule the church, which is supported by public taxation. The bishops and some of the lay clergy are appointed by the government, except in certain "benefices" controlled by proprietors of large estates. Many of the bishops sit in the House of Lords, and the Archbishop of Canterbury is "primate" of all England. Of course there is much dissent, and practically complete religious liberty.

In America, the local church is governed by a board called the "vestry," elected by the congregation.

The territory is divided into parish, diocese, genereal convention, with priest, bishop, and archbishop in charge, in ascending series.

The bishop is in charge of the diocese and has jurisdiction over such matters as are not regulated by general canons of the church.

The General Convention consists of two houses, (a) bishops, and (b) clerical and lay deputies. The consent of both houses is necessary for the enactment of legislation.



#### 4. *The Methodists and Their Polity.*

This body is a vigorous offspring of the Church of England. It originated about the middle of the eighteenth century with the revival movement of John and Charles Wesley. "Societies" spread, and at length the break came with the Church of England when the demand was made for preachers to be allowed to administer ordinances as well as priests and bishops of the Church of England. Thus these "societies" became churches. In England "conferences" were instituted to look after the "societies." These conferences were composed of preachers with officers corresponding to the later "presiding elders."

In America Thomas Coke was ordained by Charles Wesley as "Superintendent of the Societies." He then ordained Francis Asbury, and in 1784 Coke and Asbury, with other Methodist preachers, met in Baltimore. Asbury declined Wesley's appointment unless confirmed by election of his brethren. At this meeting Coke and Asbury were elected to the superintendency of Methodist Societies in America, and given the title of "Bishop." Thus the Methodist episcopate was established.

Methodism in its polity is essentially hierarchial, the government of the churches being chiefly in the hands of the preachers. The officers are: steward, pastor, presiding elder, bishop. Denominational affairs are managed through a series of conferences: (a) the local church conference, held in each church, composed of pastor, local preachers, trustees, class leaders and other church officers; (b) quarterly conference, for local churches, under the presiding elder; (c) district conferences, for groups of churches within a given district, also presided over by the presiding elder; (d) the annual conference, representing several districts, presided over by the bishop, with appointive and disciplinary, but not legislative power; (e) the general conference, which meets every four years, and is composed of clerical and lay representatives from various annual conferences. The general conference elects bishops and other general officers, creates new conferences, makes changes in conference boundaries, controls institutions and general benevolent interests of the church and enacts new legislation.

Membership in Methodist churches is of two kinds—regular and probationary. Children are looked upon as members of the church universal, when sprinkled in infancy, but are not members of the local church until received upon public



profession. Members are frequently received on probation, to become members in full standing upon evidence of conversion and faithfulness.

#### 5. *Congregationalists and Their Polity.*

The Anabaptists seem to have been the first to insist on a return to the New Testament for church polity. In England the movement was championed by Robert Browne, about 1580. Persecuted for non-conformity, the Congregationalists fled to Holland, and thence under John Robinson to Massachusetts. They did not come over fully to Baptist views, retaining infant baptism, and later becoming more or less affected by Unitarianism.

Their officers are deacons and pastors, with the functions and duties suggested in the New Testament.

The local church is independent and self-governing; these churches join in advisory councils for examination and ordination of ministers, installation of pastors, and the recognition of churches. The local associations are primarily ministerial and meet for the purpose of fellowship. State associations or conferences, consisting of ministers and laymen, meet for conference concerning ministerial and benevolent work. The Triennial National Council is composed of all local associations and conferences, and is purely advisory in authority.

#### 6. *Some Necessary Conclusions.*

The conclusions to which we are forced by a historical sketch of the development of church polity among the various Christian groups are inescapable.

The simple, easily understood, efficient polity of the New Testament has been departed from, in theory and in practice, by all Catholic and pedobaptist bodies.

At the poles from the New Testament polity stands the Catholic hierarchy, the result of a thousand years of shrewd experiment looking toward centralized efficiency; in between are all the so-called Protestant bodies (Baptist excepted) whose polity is Catholic where it is not New Testament; and coinciding with the New Testament conception, in theory at least, at the furthest extreme from Catholicism, are the Baptists, with whom many pedobaptist bodies have much in common as they have abandoned Catholic practices, and from whom they differ as they have persisted in these practices.

Church polity is not incidental, but fundamental, and influences doctrine as well as practice. Departure from New Testament principles in ecclesiology brings inevitably serious consequences and makes for ultimate loss of spiritual power, even though there is apparent gain in material effectiveness.

## VII. BAPTIST POLITY IN PRACTICE.

### 1. *Summary of Essential Principles.*

Reduced to simplest possible statement, the essential principles to which Baptists hold with reference to their church polity may be thus summarized:

(1) As to the church, that it is local, independent, autonomous; (2) as to membership, that it should consist of baptized believers only; (3) as to government, that it is a pure democracy; (4) as to the ordinances, that they are symbols, or pictured truths; (5) as to co-operation, that it is voluntary, but fundamentally necessary; (6) as to fellowship, that it is based on common faith and a voluntary covenant; (7) as to leadership, that it is called of God but elected by members of the body; (8) as to organization, that it must be true to New Testament principles, while utilizing all legitimate methods; (9) as to support, that it is the inescapable duty of every member, in proportion to ability; (10) as to authority, that the Bible, in its plain meaning as generally accepted by Baptists and interpreted by individual conscience, is sufficient and final.

### 2. *Some Inherent Problems and Difficulties.*

In seeking to achieve denominational efficiency and unity, in accordance with the principles thus summarized, Baptists face certain perplexing problems: (1) the problem of maintaining local autonomy, independence, initiative, and at the same time securing effective co-operation; (2) the problem of educating and informing a vast constituency whose working together depends solely upon voluntariness based on understanding and common purposes; (3) the problem of securing a high type of unselfish, consecrated, devoted leaders who are willing to submerge self for the common good; (4) the problem of maintaining confidence and enthusiasm in a unified program which in the nature of the case must be worked out by a comparatively small group and proposed to the churches, the majority of whom have had no direct voice in the matter; (5) the problem of securing any concerted action at all if, on the other hand,

initiative is left to the individual churches, with no direction and moral suasion from without.

These difficulties are further complicated by the peculiar status of a Baptist church member: (1) unlike almost any other Christian church member, he is not a member of one organization which has representation in a series of other organizations graded progressively to a super-organization called "the church"; (2) the Baptist church member is by virtue of his co-operative relationships at least potentially a member (a) of his district association, (b) of his state or regional convention, (c) of his sectional or national convention, (d) of the Baptist World Alliance; (3) the relationship of each of these bodies is that of one free and independent body to another, hence the Baptist's membership in each of these bodies is an independent matter. He is just as much a member of the largest as the smallest body, provided in each case his church appoints him as its rightful messenger; (4) in no case is the action of any of these bodies binding on any other, except as such action may be voluntarily acquiesced in, hence the messenger has no delegated authority, and votes as an individual, not as a representative of his church or association or other body.

Consider briefly how these principles have found practical application in the Baptist system of associations and conventions.

### 3. *The District Association.*

*A Distinctive Baptist Creation.* It is perfectly clear that among the New Testament churches there was established and maintained a vital community of interest. Paul and Luke refer to the churches of a given geographical unit, meaning not that there was a "church" in the sense of the "Church of England," but that the churches within the territory named were bound together by common ties.

This seems to be the prototype of the district association of later development. At first these associations were viewed with some distrust by "church-shy" American Baptists, but it was soon discovered that they were a thoroughly safe agency of co-operation and the basis of helpful intercourse and fellowship among the churches.

Out of the successful workings of the district associations grew the larger state conventions, and the Southern Baptist Convention. One of the phenomena of Baptist denominational development has been the gradual overshadowing of the associ-

ations by the larger conventions, and in many instances the taking over of the association's functions, in part at least, by the state boards and general boards. This has not been a matter of deliberate policy, we may well believe, but a following of the line of least resistance.

The district association, therefore, is distinctly a Baptist creation. "It is a part of the Baptist machinery for the development of Baptists and for carrying out the Lord's work committed to Baptists. Like some other parts of Baptist machinery it has no 'thus saith the Lord,' for its existence. It is not anti-scriptural, nor is it unscriptural."

*The Objects of an Association.* The district association is unquestionably the most important unit in our Baptist denominational system, and is at the same time the most neglected. It offers vast opportunities for development and the application of efficiency principles. The actual work of an association comprehends at least four great objects:

*To disseminate information* regarding the work of the churches within the association and within the whole denomination.

*To promote fellowship*, bringing brethren of neighboring churches together and strengthening the bonds of love and faith.

*To provide inspiration*, the achievements of the churches stimulating each other to greater effort; their common needs and the needs of the world provoking spiritual response; and addresses and sermons stirring the messengers from the churches to increased effort.

*To secure co-operation*—the churches uniting their spiritual and moral resources for the promotion of the kingdom at home and abroad.

#### *Officers, Organization, Limitations.*

(1) *The officers of an association*, as a minimum are: (a) The moderator, who presides, and to whom is usually entrusted the responsibility for the naming of committees; (b) the clerk, who will record the proceedings, preserve the history of the body, and gather and present these records in the form of minutes; (c) the treasurer, to receive and disburse moneys sent up by the churches for various purposes.

(2) *The committees of an association* are usually: (a) Committees on various phases of the work of the churches and denomination—on Digest of Letters, Pastoral Support,



State, Home and Foreign Missions, Christian Education, Publications, Orphanage, Hospital, Temperance and Social Service, Discipline, Associational Missions, Ministerial Relief, Women's Work, Laymen's Work, B.Y.P.U., Sunday Schools, etc.; (b) executive committee, consisting of officers of the association and other messengers appointed. This committee is charged with the affairs of the association *ad interim*, but is not the association. It cannot originate, but must carry out the expressed will of the association. It can and should make recommendations at the annual meeting; and should make a thorough and careful report of all its work to the association.

(3) *The constituency of the association*, aside from visitors, consists of "messengers" or "delegates" appointed by the churches. In some associations these are limited in number; in other associations they are unlimited as to number. These representatives possess no delegated authority, except as they are instructed before time by the churches sending them.

(4) *The limitations of an association* are quite clear: (a) Its power is that of influence only—it cannot legislate and its actions are binding only as provided by the churches; (b) the churches co-operating in the association do not in any wise surrender their sovereignty; (c) an association can declare a state of non-fellowship to exist between it and a church, or an individual; churches may withdraw at pleasure and form new associational connections.

(5) *The importance of the district association* needs fresh emphasis. (a) It is the denominational organization which knows its constituency best; (b) it is the denominational organization most easily reached and most directly under the control of the co-operating churches; (c) it is the best denominational organization in the Baptist machinery for reaching the churches in the interest of the denomination and other organizations.

#### *Suggestions for Increased Efficiency.*

Let the association be divided into permanent, convenient districts, from which will be selected the executive committee.

Let the executive committee make an annual survey of the association by means of a brief but comprehensive questionnaire; prepare digest, and present to the association in annual meeting. The tedious, monotonous exercise known as "reading the letters from the churches" is almost a profitless proceeding, and wastes much valuable time. The reading of these letters



might well be replaced by exhibiting the chart containing the digest of information, as suggested, accompanied by a speech analyzing the "state of the churches," as is done in many associations.

Provide a committee on co-operation—one or more from each church—who will co-operate with the executive committee: (1) in encouraging the use of the uniform associational letter furnished from the Department of Survey, Statistics and Information; (2) in preparing for a concerted associational revival season; (3) in arranging programs for fifth Sunday meetings; (4) in arranging for developmental institutes—Sunday school, B.Y.P.U., Laymen's, Preachers'; (5) in arranging for associational and district conventions in the interest of the organized work of the churches; (6) in agitating the grouping of churches into pastoral fields; (7) in providing for the necessary expenses of the executive committee that it may hold regular meetings, print literature, carry on correspondence, etc.

*Enlarged Duties of the Executive Committee.*

*Sixty days before the annual session:* (1) See that the reports of chairmen of standing committees are written at least thirty days in advance of the session, and carried or sent to the first day's session, without fail; (2) see that material from the denominational boards is sent to the proper persons for making their reports; (3) urge that churches, through their clerks, make proper use of blank associational letter, survey questionnaire, apportionment of expenses, etc.; (4) publish suggested "order of business," containing stated time limit and chairmen for each report in local papers and for distribution during the session.

*During the associational session:* (1) Render concise and illuminating reports, and make worthy recommendations; (2) post and fill out statistical chart; conduct oral questionnaire; see that church letters are properly filled out; (3) have Baptist books for sale; secure subscriptions for state Baptist paper and missionary magazines; distribute tracts; (4) announce places and days of next associational conventions and institutes; arrange for fifth Sunday programs; (5) secure the election of vice-moderator, who will assist the nominating committee in selecting the executive committee and other committees, thus relieving the moderator, where such provision has not been made.

*Twelve months between sessions:* (1) Hold regular meetings; (2) keep in direct and constant touch with churches

through the committee on co-operation; (3) co-operate with the State Mission Board in a vigorous program of associational missions; (4) offer assistance to churches contemplating building; (5) secure names of young people ready for Baptist schools; (6) co-operate with the Laymen's Missionary Movement in aiding to adopt efficient financial system; (7) co-operate with churches in every wise way in electing pastors and the grouping of churches into pastoral fields.

#### *4. State Missions in the Baptist Scheme.*

*Development and Functions.* On the same principle that individuals unite to increase their strength, churches may group themselves into district associations, it is obvious that Baptists within a state may form a "general association." The state organization developed independently of the Southern Baptist Convention. The relation of the State Mission Board and the boards of the Southern Baptist Convention is that of one independent Baptist body to another. Our state organizations have come into existence in the following order: South Carolina in 1821, Georgia in 1822, Alabama in 1823, Virginia in 1833, North Carolina in 1830, Missouri in 1834, Maryland in 1836, Mississippi in 1836, Kentucky in 1837, Arkansas in 1848, Louisiana in 1848, Texas in 1848, Florida in 1854, Tennessee in 1874, New Mexico in 1900, Oklahoma in 1906, Illinois in 1907.

The story of state missions is a story of growth and progress. At first the organizations were weak and limited in their scope. The primary purpose for which the associations united in a general association or convention was that of information, counsel, inspiration, fellowship. The first co-operative efforts were in the direction of state evangelism. This led to the co-operation of the stronger churches and associations in the effort to take care of religious destitution within the state by sending missionary workers into needy fields, aiding weak churches to build, supplementing the salaries of pastors whose churches could not support them. Gradually this co-operative work developed into the vast and varied enterprises, co-operative and otherwise, which head up in the headquarters of the State Mission Board.

*State Mission Functions.* Taking the General Association of Kentucky, in most states designated "Convention," as an example, let us look at the constitution and functions of this body. The General Association is composed of individual

Baptists, who go to its annual session as messengers from the churches, with no delegated authority. These messengers go from the churches and from the district associations on a numerical and financial basis, combined. As in the Southern Baptist Convention, the General Association elects its officers each year. In order that the body may operate throughout the year, a State Board of Missions is elected. This board is nominated by a committee appointed by the moderator, or chairman. The nominating committee reports to the general body its recommendations, and the General Association accepts or modifies the report. This State Mission Board represents the General Association between its annual meetings. It is composed of 44 members, located in various parts of the state. A corresponding secretary is employed, and with him is associated an office force sufficient to carry on the multiplied details of the work.

The State Mission Board, thus constituted, is divided into committees to consider and conserve Baptist interests within the state. These respective committees are responsible for the following departments of work: (1) state missions proper, for the employment of missionary pastors, whose salaries are paid by the Board in whole or in part; (2) enlistment department, with oversight of secretaries and evangelists employed for the development of the churches in methods, organization, evangelism; (3) general evangelism, for evangelistic service throughout the state; (4) district associational missions for co-operation with the district associations in their missionary needs and efforts; (5) colportage department, for the distribution of tracts and books; (6) city missions and work among negroes and foreigners; (7) Sunday school and B.Y.P.U. work, for increased efficiency through the state; (8) W.M.U. work, for unification and effectiveness among Baptist women of the state; (9) the "Western Recorder," owned and operated by the General Association for publicity purposes; (10) co-operation in securing pledges and collecting the money for South-wide objects.

*The State Boards and the District Associations.* State Mission enterprises were rather late coming into some of the states. The result was a great waste. Associations all operating in limited areas circumscribe the vision of the people. Many of them evangelized their limited territory, and then, because there was no connection outward, they ceased from their labors and stagnated. The distance was too far from the district association to the boards of the Southern Baptist Convention. The

inauguration of the state boards bridged this space and the state boards have become of tremendous significance in the Baptist system of organization. They are able to touch every association in the state. They have the advantage of state feeling. This has enabled the state boards to enlist the associations and the churches in a way that the more remote boards could never have done. Far more than is generally appreciated, the state boards have vitalized and saved the associations by enlisting them in the larger work.

The connection between the state boards and the boards of the Southern Baptist Convention is close and exceedingly important. A state board satisfied with attending to state evangelization would fall a victim to the same mistake that stagnated many of the associations. It would stagnate like the Dead Sea for lack of outlet. But the state boards have, in a remarkable way, fulfilled their high mission in connecting outward and becoming auxiliary to the boards of the Southern Baptist Convention. The recent progress made by the denomination has been largely due to the co-operation between the state and general boards.

It should be kept in mind all the time that co-operation is a great Baptist word. There is no control of one Baptist unit over another. The churches are free, the associations are free, the state conventions and boards are free, the Southern Baptist Convention and its boards are free, but they will thrive by co-operating—and the more cordial the co-operation the better.

The co-operation should be both ways. It often happens that the association should help a church in a difficulty, while every church should help through the association. The state mission enterprise has prospered tremendously by the co-operation of the associations, as well as the churches, and the state boards have rendered invaluable service to the lesser units by helping at needed points.

The State Board fulfills one of its most important functions in representing the Home and Foreign Mission Boards, the Sunday school interests, as well as the other interests of the Southern Baptist Convention. The general boards are compelled to depend very largely on the state boards, not only for diffusion of intelligence concerning the larger work, but also for collections. A complete double system of agencies cannot be very well maintained on the same field. The general boards must supplement and help the state boards. Logically, they



must have access to their constituencies. But it will be found, as a general rule, that the state boards are strong auxiliaries to the general boards. They occupy the key position in the state. But it will be a mistake for any state board to assume control of the interests of home and foreign missions in its state, as it would be a mistake for the state board to seek to control associational boards; and it would be a mistake for the general boards to ignore the state boards. Co-operation is the word, and just as in a great battle, reinforcements go here and yonder to strengthen the forces in the struggle, so the boards should strengthen the efforts of each other whenever there is need.





## CHAPTER III

### PRINCIPLES OF ADMINISTRATIVE EFFICIENCY

#### I. THE DOCTRINE OF EFFICIENCY.

##### 1. *A Revolutionary Conception.*

The word "efficiency" has been sadly overworked. Proclaimed a sort of magic panacea for the cure of all personal, economic, industrial, political and religious ills, it has developed a host of quack "efficiency experts," and when so-called "efficiency principles" have been applied by half-baked practitioners the results have frequently been disappointing and sometimes disastrous.

Yet we could scarcely conceive of the world in which we live other than in terms of efficiency and its fruits. Modern methods of transportation, communication, production and distribution, are the direct result of the application of efficiency principles. These principles of efficiency applied in professional life, in politics and government, in social service, in education, in the arts and sciences, have wrought a revolution and transformation that have made possible greater progress within the past one hundred years than history records during any thousand years of previous advancement. He who derides the word "efficiency" displays a pathetic ignorance of the forces which have given to us the marvelous world in which we live today.

##### 2. *Definitions.*

The word "efficient" comes from the Latin *efficere*, to effect, and is defined as "causing effects; producing results; actively operative; characterized by energetic and useful activity." Efficiency, therefore, is the quality of producing effective results; or it is a quality of mind, or of body, producing, or capable of producing, maximum result with a given effort, or a given result with minimum effort. The modern doctrine of efficiency may be stated as that form of activity which results in "the best product in shortest time with least expense and greatest profit."

### 3. *Kinds of Efficiency.*

Worthwhile results are best obtained where good correlation is maintained with respect to the various kinds of efficiency possible:

(1) *Personal efficiency.* Efficiency is primarily a matter of men, not of methods. The old Greek ideal of a sound mind in a sound body is still well worth striving for. The mentally efficient man can solve ordinary problems at a fair rate of speed over reasonably long hours without fatigue or disturbance, provided his physical machinery is in good working order.

Power, the result of such efficiency, is not to be thought of as coming from a reservoir which we must be careful not to exhaust, but rather as a resistless energy within and without which may be had in inexhaustible abundance provided we keep in touch with the source of supply, and succeed in keeping the channels open. Men and women are inefficient chiefly because of lack of incentive, direction, skill, spiritual dynamic, rather than lack of capacity and opportunity.

(2) *Commercial efficiency* consists in getting a given profit with least possible expenditure of labor, capital, time, risk. The factors involved are organizing, planning, buying, selling, or a combination of these. The great corporations of today exhibit the development of this kind of efficiency to an extraordinary degree.

(3) *Corporate, or co-operative efficiency* (i.e., the efficiency of a group). Such efficiency depends not only on the individuals composing the group, but on their perfect co-ordination. The attainment of this kind of efficiency demands unity of aim and purpose, essential uniformity of method, sufficiently attractive objectives and rewards, capable leaders loyally followed, and congeniality in spirit of those who work together.

(4) *Spiritual efficiency.* The greatest thing about a people, an institution, a man, is their spirit. How may spiritual efficiency be attained?

*Through right relation to the source of spiritual power.* God is all-wise and all-powerful; and God is a Spirit; therefore spirit is power, and ultimately there is no other. So long as a man lives in ignorance of God, so long as he throws himself athwart the will of God, or ignores God, he has effectively shut himself off from the very source of power. No man can be rightly related to God and thus in contact with the source of spiritual power, unless, through the work of the Holy Spirit,

he turns from sin and at the same time turns to Jesus Christ in personal faith and surrender.

*Through right use of the means of spiritual nurture.* The implanted life must be nurtured if there is to be growth and strength. This development is not left to chance. The laws of spiritual growth are definite and verifiable. The means of spiritual nurture are within reach of every Christian: (a) prayer, by which we make connection with the infinite; (b) Bible study and meditation, by which we feed the spiritual life; (c) participation in the work and worship of the church, by which we guide the growth of the spiritual nature and are trained for usefulness; (d) right living, by which we give expression to the new life within.

*Through right practice of Christian principles.* A life of unselfish service, lived in accordance with the ethics of Jesus, will testify to the world the reality of spiritual power. Such living and such service will find expression in the family, the primary and most important of all social groups; in the church, the family of the redeemed; in the community, the next larger social group having a common center, common area, and common interests; in the state and nation, for the welfare of which every individual citizen is directly responsible; in the world, which challenges with its need and opportunity, and which alone can limit the sympathies, interests, and helpfulness of the truly spiritually-minded man.

#### 4. *The Modern Demand for Efficiency.*

The demand for increased efficiency is imperative, and comes from every angle of modern life and labor.

*Complex social conditions* demand increased efficiency. All labor is becoming increasingly more specialized. The lives of men and women of all social groups are more and more intertwined. The standards of living have been immeasurably raised during the past century. Literacy bids fair to become universal within another century. Labor-saving machinery is rapidly displacing unskilled labor. The rewards of life and labor for which men struggle are largely efficiency rewards.

*Success in the business and professional world* depends largely upon efficiency. The difference between men of today and the men of past ages is not an internal difference in quality of brain, but the tremendous difference in external conditions and equipment. The difference between a hod-carrier and the head

of a million-dollar corporation, someone has pointed out, is that the hod-carrier works his hod instead of his head. "To get ahead—get a head." Failure and success, we now know, do not happen. Theodore Roosevelt speaks of two kinds of success, "one, that of the rare genius; the other, that of the ordinary man who does ordinary things a little better than his fellows." The chief element in the success of the business or professional man of today is his mastery of the essential principles of efficiency.

*Public leadership is conditioned on efficiency.* Mere personality, power of oratory, social and financial standing, prestige of office, will no longer suffice to give a man a place of permanent leadership. The age of "divine right of kings" is gone forever. The need for leadership was never greater, but men will follow a man only as he achieves results.

*Multiplicity of duties and opportunities* make efficiency absolutely necessary. Every capable man is being called on today to do the work of two to a dozen men. The marvelous achievements of men in places of high responsibility can be explained only by the fact that they reduced their lives and work to a rigidly scientific efficiency basis. Lacking this system and discipline, men placed in position of heavy responsibility soon burn themselves out, or meet with failure that necessitates their removal.

### 5. *Examples of Efficiency in Industry and Education.*

*In the Industrial World.* The chief factor in railroading is the locomotive. The absolute essentials are that the locomotive shall run and stay on the track. About this central fact is built an organization that is staggering in its immensity and multiplicity of details. Road-bed must be built and maintained; trained crews must work in perfect harmony under skilled guidance; an army of agents and accountants must function in selling and collecting for the company's commodity—transportation; managers in ascending scale to president must utilize the best of brain and personality; stockholders must be satisfied through the sound conduct of the business and the payment of dividends. "Efficiency" is here no mere catch-word, but lies at the heart of things, and determines ultimate success or failure.

A noted efficiency engineer cites this instance: The owners of a large industrial plant desired practically to double their output in twelve months to meet the growing demands of the business. The manager, a man of ability of the old school,



knew of but one method—increased equipment and more men. He made up a budget calling for \$500,000 more expenditure. The efficiency expert was called in and after careful investigation worked out a system and schedule whereby the output could be increased 60 per cent without adding to the number of men, with only slight physical changes, without adding to the equipment, and with an increase in payroll of only 10 per cent. At the close of the first year figures showed an increase of 69.2 per cent output, the reduction of working hours from 10 to 9 a day, and a payroll reduction of 15 per cent.

*In the Field of Education.* At the head of a great university is the president. Associated with him are the deans and the heads of departments. Associated with the heads of the departments are the professors. Associated with the professors are their assistants and fellows. Various buildings on a beautiful campus provide physical equipment. A course of study, carefully articulated, affords opportunity for continuous advancement until graduation. Students, properly classified, pass step by step under graded instruction and expert supervision from the novice stage to the finished scholar or adept workman. Nine-tenths of the men thus trained will attain eminence. Efficiency principles have been applied to producing a higher type of human beings.

#### 6. *The New Testament Doctrine of Efficiency.*

In view of the part that efficiency has played and is playing in the modern world, the question at once arises, May the principles of efficiency be properly applied in matters of religion? For us the question becomes: Is there a New Testament doctrine of efficiency?

Jesus himself makes affirmative answer in unmistakable language. "By their fruits ye shall know them" was his test of men and institutions,—precisely the test of the modern efficiency expert. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" was his statement of the fundamental efficiency principle as recognized and applied by men who have successfully built great business institutions and engineered great commercial enterprises. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" is the text of the captains of industry who, following this principle, have relegated to the scrap-heap that which failed of its requirements, no matter how expensive or time-honored.

Jesus recognized, as all successful leaders of men have done, that efficiency is primarily a matter of men, not of method, when he said to his disciples: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." His ministry, his training of the Twelve, his plan of organization for his churches, his program of world-conquest, all exhibit the perfection of efficiency.

The Acts of the Apostles is a manual of church efficiency. Never did men achieve such results as these early Christians, in the face of tremendous obstacles. The apostle Paul stands out as the world's greatest efficiency expert in religion, and in chapter after chapter of his inspired writings he deals with this practical and vital subject.

Surely one cannot read the New Testament, and then face the gigantic task which Christ has given us of bringing in his kingdom on earth, and doubt for a moment that it demands the utmost efficiency of which human brain and skill are capable.

## II. EFFICIENCY IN RELATION TO THE CHURCH.

### 1. *The Church as a Business Institution.*

The church is like a business institution in organization, financial program, and methods. The responsible leader of a church is the pastor. Associated with him are deacons and other officers whom the church has selected. The congregation whom they serve is made up, say, of a half thousand members—men and boys, women and girls. The supreme objects before them are the saving of the lost through the preaching and teaching of the gospel, the building up of the saved in Christian character, the transformation of society by means of the religion of Jesus Christ at work in the hearts and lives of people. Regular and systematic surveys of the community afford accurate information as to needs and possibilities; equipment and working force are provided to meet these needs; activities are planned to give to every member a place of usefulness along the line of congeniality, special ability and preference, and effort constantly put forth to enlist every member in his or her place; a challenging and worthy program, judiciously advertised, is projected, that arouses the enthusiasm of friends and commands the notice and respect of the indifferent and inimical; the church is made a powerful force for evangelization and Christianization at home and abroad. This is the picture, drawn in ideal fashion,

of the church where efficiency principles have found practical application.

On the other hand, consider the actual conditions in the great majority of our churches: the undeveloped spiritual resources; the over-worked few and the under-worked many; the idle capital tied up in seldom-used buildings; the uninformed and unenlisted majority; the poorly equipped educational plant; the under-paid and over-worked pastor. If there is one thing needed above another in our churches it is the practical application of efficiency principles and methods.

## 2. *Twelve Principles of Efficiency.*

Mr. Harrington Emerson, practical efficiency engineer, proposes twelve principles underlying all successful business administration, each of which is seen immediately to be applicable to a church and its affairs. These principles with their application to religion and the church, may be thus summarized: (1) *Clearly Defined Ideals*—definite aims and objectives determined beforehand as the basis of procedure (see Matt. 6: 19-34; 7: 24-27); (2) *Common Sense*—the attitude of mind by which matters are viewed calmly, in all their relations, looking to the most desirable outcomes (compare Matt. 8: 1-13; 12: 1-14; 22: 15-22); (3) *Competent Counsel*—bringing to bear specialized knowledge and ability, after careful investigation, upon a problem or enterprise, in order to secure all the light possible before arriving at a decision (read Gen. 41; Num. 10: 29-32; Num. 13: 2 Sam. 17; Acts 11; (4) *Discipline*—self-mastery, self-sacrifice, obedience to established rule, enforcement of penalties when standards and regulations are wantonly disregarded (see Matt. 10: 34-39; Luke 14: 26-35; John 21: 15-19; Rom. 16: 17-20; 1 Cor. 5: 9-13; 2 Thess. 3: 6); (5) *The Fair Deal*—the practical application of the “Golden Rule” and Christ’s law of love in relationships with fellow workers (Matt. 7: 12; 18: 1-5; Mark 9: 33-37; Luke 9: 46-48); (6) *Records*—“to increase the scope of information, to annihilate time and space, to bring back the past, to look into the future, to condense a whole railroad system into a single line, to magnify the thousandth part of an inch to foot-rule measurement” (Isa. 40: 12; Matt. 5: 48; Luke 6: 38; Eph. 4: 13; 2 Cor. 10: 12, 13); (7) *Dispatching*—promptness, thoroughness, accuracy in executing plans which have been decided upon, with ability to readjust these plans to meet unexpected conditions and exigencies (Prov. 27: 1; Matt. 8: 21, 22, 24; Matt. 25: 2-13;

Acts 24: 25); (8) *Standards and Schedules*—to determine relative values or measures, constituting goals toward which progress must be made and enabling an accurate check of results (Ex. 20; Matt. 20: 18-20; Acts 1: 8); (9) *Standardized Conditions*—the accurate analysis of favorable and unfavorable circumstances, modifying them to meet our needs or adjusting ourselves to meet their demands so as to avoid haphazardness and ineffectiveness (Gen. 1; 1 Kings 5; Acts 6: 1-7); (10) *Standardized Operations*—the discovery and use of best methods, introducing system and orderliness so as to know, within limits, what to expect from a given outlay of time and energy (1 Cor. 14: 40; 12: 30); (11) *Standard-Practice Instruction*—finding tasks for workers and workers for tasks, and providing sufficient instruction and training to insure cheerful, efficient work (Deut. 4: 1, 2; 1 Cor. 14: 2 Tim. 2: 1-15); (12) *Efficiency Rewards*—motivating effort through approbation, promotion, satisfaction, progress, self-realization, success (Lev. 26: 3-13); Matt. 10: 30; 16: 24-27; 20: 1-16; 25: 34-36; Luke 6: 22, 23; Rev. 2: 10).

### III. THE MARKS OF AN EFFICIENT CHURCH.

#### 1. *A Summary of New Testament Principles.*

It has already been indicated that the New Testament churches were established in accord with fundamental principles enunciated by Jesus and carried out by his followers. These principles may be summarized in order to indicate how well they harmonize with the principles of modern efficiency.

(1) *A regenerated church membership.* The individuals composing the church were "called out" from the world. They were opposed to and separate from its spirit, and yet were living in the world for its redemption. They were passionately evangelistic and missionary.

(2) *Possessing vital unity.* This unity was that of a common faith, a common experience, and a common motive impelling to Christian service.

(3) *Constituting an effective brotherhood.* The New Testament churches exemplified in actual practice the principles of fellowship, partnership, and fraternity.

(4) *Exercising genuine authority.* This authority was that of interpretation, of influence, of moral worth, and of contagious righteousness.



(5) *Upholding liberty of conscience.* The early churches were entirely independent of civil authority. They asked only for protection in the exercise of their proper functions, and on the other hand, were ready to uphold the authority of righteous civil powers.

(6) *Standing uncompromisingly for social righteousness.* From the beginning, the influence of the New Testament churches was for a better social order, for justice and equality, and for an environment in which Christian character would have opportunity for best development.

(7) *The New Testament the sole and sufficient guide.* In all matters of faith and practice the New Testament is the final authority, its interpretation being a matter of individual conscience which cannot be coerced by any earthly power.

## 2. *The Application of These Ideals in a Modern World.*

*The church which approximates our ideal will possess two outstanding characteristics—it will be an efficient church, and it will be essentially a New Testament church.* The demands which are increasingly made upon the churches compel us to conclude that they must justify their existence by their fruits. On the other hand, two thousand years of history convince us that departure from the New Testament model inevitably means lessened efficiency.

It is at this point that one of the most serious mistakes of Christian history has been made. Men have observed the progress from crudity toward perfection in other things. They have, for instance, compared the rude dugout with the row-boat, and that with the sailing vessel, and that in turn with the ocean liner. They have traced the evolution of the crooked-stick plow to the most advanced implements for tilling the soil. They have observed that in scores of instances progress has been from the crude beginning, by constant changes and improvements, to that which is increasingly more efficient and more nearly perfect. They have reasoned, by analogy, that this should likewise be true of the church,—that progress toward greater efficiency must come by way of constant change and improvement to meet the demands of each passing age.

Such reasoning is fundamentally defective. It overlooks the fact that great principles established of God are perfect from the beginning, while what man does is capable of continuous improvement. From the tallow dip to the electric light is a



great gain made possible by experimentation and change, but let us remember that God made the sun as his means of illumination, and from the moment when he first fixed it in space to this hour it has needed and admitted of no improvement. Practically every modern mechanical contrivance illustrative of improvement toward efficiency depends for its operation upon gravitation. This marvelous principle in nature is utilized in a thousand ways; but no one has yet ventured to change or improve upon gravitation.

Let us therefore settle it once for all in our thinking that the most efficient church is the one that is truest in purpose and organization to the God-given New Testament model.

*Nevertheless, an efficient church will not live in the past but in the present, and will address itself to the solution of problems peculiar to its generation.*

One of the most difficult of these problems arises from the fact that our progress in methods of church work has not kept pace with the progress of material civilization. The methods of a past century are tenaciously adhered to in the church, while methods in all other lines of endeavor have changed to meet changing conditions; e.g., once-a-month preaching, haphazard financial systems—or lack of system; inadequate buildings, unorganized forces.

Another serious difficulty is due to the enlarged opportunities, together with increased competition, which the church today confronts. A church cannot now exist in isolation from the crowded, complex, needy, exacting life around it. The day has passed when the church occupied the field, without competition, in furnishing the people a place for public gatherings. Social conditions have become incalculably more complex, and the church which is not prepared really to minister to vital needs and meet new and hard conditions will find itself in a losing struggle for existence.

Increased numbers in membership without corresponding increase in working force presents a serious modern problem. The cry of "the failure of the churches" is silenced and rebuked by the phenomenal growth of the number of churches and the increase in membership in America and throughout the world during the past century. A church with a thousand members is no longer a rarity. The constant crowding of people to the cities presents a two-fold problem—that of the weakened country church and of the over-crowded inefficient city church.

Unsettled social conditions challenge the churches to aggressiveness lest we lose that which we already have. Families are constantly moving, home life is weakened, moral standards fluctuate, temptations are multiplied, class and social lines are sharply drawn. Lodges, clubs, business and social organizations, community welfare organizations, commercialized amusements, all tend to complicate the work of the church. Specialization in employment, the reduction of life to schedule and routine, the struggle for a livelihood and to keep up appearances, the fact of unemployment, the extremes of wealth and poverty—these are not all new problems, but they present new phases and demand new effort at solution. What is bound to happen if church leaders and workers are incapable of meeting and coping with these difficult situations?

*An efficient church will test its doctrines and practices by New Testament ideals and standards.* It will accept the New Testament conception that the churches which Jesus authorized his disciples to organize are local, made up of baptized believers only, and are independent bodies. These churches are God's agency for the spread of his kingdom unto the uttermost parts of the earth. To them are committed both the responsibility and privilege of carrying out the four-fold purpose of the Great Commission. This commission, in its command to go into all the world, provides for missionary activities; in its command to make disciples, for preaching and evangelizing agencies; in its command to baptize, for church membership and fellowship, with all that this relationship entails; and in its command to teach, with all that religious education implies, for the teaching and training function.

To it likewise is committed the administration of the two ordinances—baptism and the Lord's Supper—which portray the very heart of the gospel. These ordinances are symbolic or pictured truths, and possess no saving power. The first, the initial Christian ordinance, marks the entrance of the saved individual into the family of baptized believers; and the second, or recurrent church ordinance, serves as a continual reminder of Christ's atoning death, resurrection and second coming, and of the believer's spiritual union with his Saviour. New Testament baptism is by immersion only, and must precede participation in the Supper. None may become members of a New Testament church except baptized believers, who must voluntarily present themselves and be admitted to membership by the expressed will of the church. The scripturally baptized

believers are equal in a church, the only special privilege being that of Christ-like service. The church and the state are separate, although each should take notice of and serve the other.

Understanding itself thus, an efficient church will set itself to the task of continuing in its community, its state, its nation, and the world, that which Jesus began both to do and to teach. It will strive to keep alive the consciousness of God among the people whom it touches; to maintain intelligent interest in and understanding and appreciation of the Bible as the word of God to men; to create and maintain a higher type of citizenship and neighborliness; to minister to the spiritual, mental and physical needs of men of every class and condition, so far as in it lies; and to propagate, in its purity and fullness, unto the uttermost part of the earth, the gospel of Christ, which is the power of God unto salvation to every one that believeth.

*An efficient church today, no less than in the days of the apostles, will place emphasis on spiritual values.*

The efficient means—the methods and devices, the plans and agencies—employed in the achievement of results will be kept in their place as means, and not magnified into ends in themselves.

We cannot win the lost, build up the saved in Christian character, and project the influence of the church with passion and power by card indexes, filing systems, intricately organized auxiliary societies and church clubs, well-equipped buildings, effective financial systems, attractive advertising, or any other such agency, apart from regenerated, spiritually-minded, warm-hearted, passionately earnest men and women who have a genuine experience of grace. These agencies may indeed be made to serve spiritual ends, and the modern church should use them with intelligent discrimination, and even enthusiasm; but let us not deceive ourselves into thinking that we can bring in Christ's kingdom by management and device.

True efficiency means power, and through the ages men have been seeking to make their religious organizations more powerful. What is the source of power? Our primary, intuitive conception of God is that he is all-powerful. But when Jesus wanted to describe the all-powerful One he said: "God is a Spirit." The source of power is spirit. The most powerful church is one made up of the most genuinely spiritually-minded people. Saved men and women, thus led of God's Spirit, walking worthily of their calling, will keep the unity of the spirit

in the bond of peace. In such a church there will be absence of division and strife, of selfishness and worldiness, of covetousness and neglect of duty—spots and wrinkles upon the church that weaken and often destroy its power. Such a church will both consciously and unconsciously wield a mighty influence for righteousness at home and abroad. Possessed of this spirituality, the church may then infuse the breath of life into modern efficiency methods that will vastly multiply its power and influence and usefulness.

*An efficient New Testament church will seek the development of its every member into the measure of the stature of the fulness of Christ.* Nowhere in the Scriptures is there the slightest warrant for proxy religion. The religion of Jesus Christ is spiritual and personal, and comes into the soul by way of voluntary, conscious, personal faith in Christ as Saviour.

The other side of this familiar doctrine is that no saved individual is exempted from the active, effective service of him who has been accepted as Saviour and Lord. "Unto each one of us was the grace given according to the measure of the gift of Christ." Not all possess the same talents and qualifications, wherefore "He gave some to be apostles (missionaries); and some, prophets (speakers for God); and some, evangelists, (specialists in soul-winning); and some, pastors and teachers (under-shepherds of Christ in the nurture and development of the church)." For every saved individual there is, or ought to be, a place of usefulness in the church; and one of the church's highest functions is to discover its members' capabilities, and then lead each one into "the work of ministering, unto the building up of the body of Christ."

It is worth while to notice that this scriptural conception of seeking first the indoctrination, enlistment and development of the church's membership is the reverse of much of our recognized latter-day practice. The test of efficiency in the average church has often been the number of new members added to the roll rather than the nurture and growth of those already saved. We justly glory in our evangelistic zeal and success, but we need no less to strive for this other ideal of every-member enlistment. To do so will not diminish but increase our evangelistic effectiveness; for instead of a comparatively small group of preachers as evangelists we shall develop soul-winning personal workers in the ranks of the laity, who will make possible the apostolic ideal of adding unto the church day by day those that are saved.



To reach the goal of every-member enlistment the conception of the church's functions must be enlarged. We must cease to think of the church as primarily an institution for preaching, where a congregation passively listens while the preacher delivers his message. Instead we must come back to Paul's conception of the church as the body of Christ, which, though having many members, is yet one body. For the young there must be provided activities and nurture suited to their years and capacity. Vigorous and mature men and women must be furnished spiritual food and exercise necessary to their strength and well-being. To the weak, the infirm, the aged, must be given the care and service that their condition demands.

This means the grouping of children, young people, women and men of the church in organizations designed to utilize their talents and resources, and to make possible their carrying on the work which Christ has given them to do. The result in the well-rounded church will be the Sunday school, with its departments and organized classes; the young people's union, with its group of young Christians in training for church membership; the woman's missionary society, with its bands of young people and women studying and practicing missions; deacons and lay officers, serving the church in practical affairs of worship and administration; men's brotherhoods, enlisting the men in missionary effort, service and fellowship. The pastor is the leader, teacher, and adviser of all, and through his example and preaching will furnish inspiration and instruction that will make dynamic all the plans and activities of his people.

A church thus constituted, organized, and enlisted can challenge the attention of its community by a program of practical righteousness that will bring heaven-sent results. Even those who hate it will respect it. Men and women made better by its influences will create a better society. A better social order will react to make possible wider influence and greater power on the part of the church. Trained, capable, enlisted church workers will buy up the opportunity, and press to victory the battle against sin.

*A church can no more live or die to itself than an individual. Along with its clearly recognized independence must be a equally clear recognition of its interdependence.*

On the same principles that individuals unite to increase their strength, churches may and should group themselves into associational bodies, and these smaller groups into conventions



and assemblies. These larger bodies of voluntarily associated believers may exercise the authority of influence only, having absolutely no right of control over the affairs of any church. In these gatherings may be received and discussed reports from the churches, and from agencies created by and responsible to the churches. Advice may be given in matters of dispute and doubt. Plans may be projected for the furtherance of the kingdom, always with the understanding that these plans may be modified or rejected by any or all of the churches represented. Machinery may be created and maintained providing for the successful carrying out of the plans agreed upon, provided there is no interference with the autonomy of the churches or conflict with the teachings of the Scriptures.

In brief, an efficient church today is in line with the movement of the world toward democracy. It is a spiritual democracy. This being true, co-operation with others is not merely optional, it is obligatory. The sort of co-operation demanded for genuine effectiveness presupposes spiritual unity on the part of the co-operating bodies, and is necessarily confined to churches of like faith and order. Organic union, for the sake of expediency and in the interest of supposed efficiency, when true unity of conviction is absent, has proved a delusion and a snare. Efficiency in co-operation depends primarily upon doctrinal agreement and spiritual oneness, and no artifice can take the place of such unity.

The church today which is seeking to link itself effectively with other Christians for the spread of the gospel at home and abroad, and for the Christianizing of the social order, will rejoice in the fact that it belongs to a great historic denomination, with principles and convictions held in common that are worth standing for and propagating; and that there are other Christian bodies bound together by like ties which reinforce the great message of redemption through Jesus Christ. But where Christians and churches are like-minded, and particularly where their unity is founded on a common interpretation of Scripture and is independent of all ecclesiastical authority, there is all the more reason for interdependence and co-operation. Denominationalism of this high type has served to make America the greatest Christian nation in the world, and we do seriously err when we reject it. A true denominationalism, which recognizes and rejoices in the good being done by every religious body in Christ's name, but is unswervingly true to its convictions

and program, furnishes the safest and most efficient vehicle of co-operation the modern world has yet discovered. Into co-operation on this basis every faithful band of believers is sacredly obligated to enter.

*Finally, an efficient church in our modern world demands consecrated, competent, trained leadership.*

The divinely appointed leader of a New Testament church is its pastor. He is not only a leader, but a trainer of leaders. If he fails, failure may almost always be traced down the line of his church officers and leaders.

Never were heavier demands made upon the pastor for competency than today. Ours is an age of specialists, and the preacher must measure up in his sphere to the trained business and professional men and women to whom he ministers, else he and his cause will be discredited. Baptists have wisely refrained from setting up educational requirements for entrance into the ministry, believing that God can on occasion use even an uneducated preacher to his glory, but in actual practice the churches, in country, town and city, are declining to request the services of untrained and incompetent men. On the other hand, so keen is the appreciation of an efficient ministry that the success of the competent man is often endangered because of constant calls for his services which tempt him to move from pastorate to pastorate instead of remaining with his church until he shall have rendered to it and the community his maximum contribution.

The modern world, therefore, demands that in addition to his personal piety and call of God the pastor shall be a trained man. He can scarcely go where he will not have college-bred men and women in his congregation. To command their attention and co-operation he too should have a college education, or its equivalent. The men and women of power and influence whom he must reach and win will be, for the most part, specialists. He too must be a specialist, knowing his subject with no less thoroughness than the physician, the lawyer, the educator, the banker, the manufacturer, the scientific farmer know theirs. If he goes where this degree of culture does not exist, in backward communities at home or in distant mission fields, there is all the more need of these resources of specialization upon which to draw. All this makes necessary seminary training, where for a period of years he will be steeped in the study of the Scriptures, particularly in the original languages;

where he will become acquainted with theology, church history, missions, current religious thought, sociology, homiletics, religious education, and all else that relates to his specialty as a leader and moulder of religious thought.

In addition, we have recognized that to meet the complex demands of the modern world the Christian leader must at least put himself in the way of becoming a practical efficiency expert in church organization and administration. However excellent his textbook instruction, he will be compelled to learn to do by doing. Surely there was never a day of greater opportunity than that in which we live, and the young men and women preparing themselves for efficient spiritual leadership today will tomorrow go out to meet the challenge of unparalleled privilege and responsibility.





## CHAPTER IV

### THE BAPTIST IDEAL IN DENOMINATIONAL CO-OPERATION

#### I. THE "TRIENNIAL CONVENTION."

At the beginning of the nineteenth century American Baptists were few, scattered, and weak. They were not without influence—witness their successful stand for religious liberty—but they possessed no organized strength. In 1812 three missionaries were sent to India by the Congregational "American Board of Commissioners for Foreign Missionaries"—Mr. and Mrs. Adoniram Judson, and Luther Rice. Their conversion to the Baptist position is a familiar story. Judson wrote to Dr. Baldwin, pastor at Boston, offering himself as a Baptist missionary, "should there ever be formed a Baptist Missionary Society for the support of Foreign Missions." As a result, "The Baptist Society for the Propagation of the Gospel in Foreign Parts" was organized a few months later, in Philadelphia. This resulted in the organization of the Baptist General Convention, including all the Baptists of the United States. It met every three years, hence called the "Triennial Convention." Luther Rice returned to America in 1813, and became the field agent of the Triennial Convention, mightily stirring the churches.

The Triennial Convention was not supported by the churches as such, but by individuals. Its membership was composed of those Baptists who gave to the support of foreign missions. Soon the functions of the Board were enlarged so that it came to exercise a sort of supervision and management over the larger general Baptist interests. At once certain Baptists began to protest and grow suspicious, fearing that it looked in the direction of centralized Baptist authority. Accustomed to a governing class, with vivid memories of intolerance and persecution, these Baptists looked with disfavor upon anything that seemed to savor of autocracy in religion. Our national democracy was in its infancy, and loyal Baptists were profoundly concerned for its future.

So long as the Convention confined itself to missions all went well, although there was vast indifference even when no opposition. But after a while the leaders of the Convention began to inject into the discussion matters foreign to the Convention's original purposes. Heated discussions arose over the Indian question, states' rights, etc. At length African slavery became an issue, and it was voted that no missionary would be sent out who owned slaves. The result was the withdrawal of members from the Southern states, and the Triennial Convention went to pieces. "A delegated form of Baptist co-operation was seen to be a failure."

The work of the Triennial Convention did not cease with its dissolution. Its business was split up into various parts, a "society" having in charge one or more lines of activity. Thus there came to be the Foreign Mission Society, the Home Mission Society, the Publication Society, etc. By contribution of certain sums persons became members for a term of years, or for life. Meetings of these societies were usually held annually at the same place, but succeeded each other in point of time, and were separate and distinct.

## II. THE SOUTHERN BAPTIST CONVENTION.

### 1. *The Convention Organized.*

The Triennial Convention split upon the rock of assumption of undue authority. It undertook to pass judgment upon a debated point that related to politics rather than to missions. A call was issued, and in 1845, in Augusta, Georgia, Baptist messengers met to consider the organization of a Southern Baptist Convention. A constitution was adopted in which the purpose of the Convention was described as "carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." Wise leaders have vigorously defended this original purpose, and up to the present there has been little serious departure. Baptists have studiously avoided the conception that the Southern Baptist Convention is a "General Assembly," with power to commit the whole Baptist family to any view or plan of action. The power of the Convention is that of influence alone.

## 2. *The Convention's Constituency.*

The Southern Baptist Convention is now composed of two classes of members—financial and associational. The first are those who have paid as much as \$250 for missionary purposes, or messengers from churches that have paid as much as \$250 for each representative. In order that weak churches might not be without representation, one representative is admitted from each co-operating association, provided he is elected at the annual meeting of the association. As a matter of fact, in present practice the various state boards combine all gifts from the Baptists of the state, divide by \$250, and issue cards to all who apply until the allotment is exhausted. In the Hot Springs meeting, 1918, women were admitted as messengers, with right to vote. In recent sessions of the Convention practically all restrictions were removed as to distinction between messengers and visitors.

## 3. *Officers and Committees.*

The officers of the Convention consist of president, four vice-presidents, treasurer, auditor, and two secretaries, who are elected annually. By virtue of their office they become ex-officio members of the several boards.

The Executive Committee of the Convention is composed of the president and secretary of the Convention, one member from each of the boards, and one additional member from each state represented, "The president and secretary of the Convention shall be ex-officio chairman and secretary of the committee; the members from the boards shall be elected by the boards, and the members from the states shall be elected by the Convention and have no official connection with the Convention or any of its agencies."

A study of the constitution and by-laws of the Southern Baptist Convention reveals a great spiritual democracy seeking to function efficiently without violating its cherished democratic principles. In the nature of the case, the annual meeting of the Convention must be confined largely to reports, discussion as to policies, the initiation of new enterprises, the approval or disapproval of work done by its agents or agencies, with much emphasis on inspirational features which will promote and encourage the widest possible co-operation. The complicated and extensive business of the Convention must be carried on by committees and boards *ad interim*. During the past decade many experiments have been tried in the effort to secure greater

efficiency on the part of the agencies of the Convention and more effective co-operation on the part of the constituency at large.

Much responsibility for the welfare of the Convention rests upon the Executive Committee. This committee consists of the president and Senior secretary of the Convention, and one member from each co-operating state and the District of Columbia, and nine members at large. No salaried official of the Southern Baptist Convention or any of its agencies, or of the state conventions or their agencies, may be a member of the Executive Committee, except the president and senior secretary. The Executive Committee, duly organized with president, recording secretary, treasurer, executive secretary, maintains headquarters at Nashville, Tennessee. During the period of the "Seventy-five Million Campaign" (1918-1923) a Campaign Commission operated jointly with the Executive Committee in the raising of funds for a unified budget, which inaugurated a new day of co-operative effort for Southern Baptists. Later the Campaign Commission was abolished and its duties reverted to the Executive Committee, which was charged with the direction of the Baptist Co-operative Program. In 1927 the experiment was made of associating with the Executive Committee a Promotion Committee, consisting of the various state secretaries and editors of Baptist papers. This arrangement, however, proved unwieldy, and was dissolved in 1929, responsibility for both promotion and execution going back to the Executive Committee.

The Executive Committee thus becomes the chief agency of the Convention in the transaction of its business between sessions. It is empowered to take title to and hold all properties; to convey title to property under the authority of the Convention; to act as custodian of all Convention properties and funds; to endorse papers that need endorsement in the name of the convention; to act for the Convention *ad interim* in matters not otherwise provided for in its plans of work; to have oversight of arrangements for meetings of the Convention with authority to change, if necessary, the time and place of meeting; to act in an advisory way on matters of policy and co-operation arising between the agencies of the Convention, or between agencies of the Convention and co-operating state agencies; to represent the Southern Baptist Convention in all negotiations with state conventions, and state boards, and other co-operating bodies in matters of common interest; to recommend to the Convention an operating budget for the Convention year; to present to the Convention a consolidated financial state-



ment of all the agencies of the Convention; to hold meetings at such times as may be necessary or advisable for the transaction of the business committed to it by the Convention; to make reports of its proceedings to the Convention at each annual session, and to make any recommendations it may desire concerning the affairs of the Convention, or concerning the affairs of the agencies of the Convention.

"The Executive Committee shall have no authority to control or direct any agency of the Convention," the by-laws state, "but the Executive Committee shall have full authority to study the affairs of the agencies of the Convention, and to make suggestions, when deemed advisable, to the agencies, and to report its findings to the Convention, and to make recommendations to the Convention concerning any matter whatsoever."

#### 4. *Difficulties and Dangers.*

The difficulties of a democracy inhere in the nature of the theory itself. (1) The ruled are themselves to be the rulers; but are the masses capable of self-government? (2) There must be voluntary sharing of interests; but can we depend upon the stronger refraining from imposing their will on the weaker regardless of justice and right? (3) There must be willingness to sacrifice for the common good; but will the innate selfishness of human nature yield to this demand? (4) The will of the majority must be heartily accepted; but are majorities always right, and should the convictions of a conscientious minority be overridden? (5) Decisions must be reached after fair and intelligent deliberation; but is not deliberation, where great masses of people are concerned, not only very difficult but exceedingly liable to be replaced by emotion and impulse?

Clearly a democracy has a hard road to travel. This is particularly true in a religious democracy, where even delegated human authority is repudiated, and everything depends upon voluntariness. Sometimes even its most ardent advocates become discouraged over the apparent inefficiency of a spiritual democracy, and are almost persuaded to surrender it for a form of oligarchy in which a chosen few, representing the people, will act for them, thus securing quicker and better results. History discloses this constant shift back and forth from a democracy that proves inefficient to an oligarchy or autocracy that threatens and eventually destroys liberty.

The annual meeting of the Southern Baptist Convention provokes and emphasizes considerations of this character. The

sessions of this Convention demonstrate on a large scale the working of a pure spiritual democracy, with all its advantages and disadvantages. The continued existence and growing power and usefulness of this great body of Baptists, in spite of its many apparent faults and failures, is a tribute to the soundness of the democratic principle and a source of genuine encouragement to all those who believe that democracy is a God-given form of government both in Church and State.

### III. THE GENERAL BOARDS OF THE CONVENTION.

#### 1. *Boards and Their Functions.*

Provision is made for as many Boards of Managers as may be necessary for carrying out the benevolent purposes of the Convention. As now constituted, these boards are made up of eighteen members residing at or near the locality of the Board, and one member for each co-operating state. The corresponding secretary is elected by the Convention; other employes are chosen by the Board. The members of these boards receive no compensation for their services.

In the original purpose it was intended that the Southern Baptist Convention should be a deliberative body. Its annual sessions, however, soon developed into mass meetings, with inspirational features uppermost. In any large gathering, however harmonious, it is practically impossible for details of old and new business to be thoroughly considered. "Committees," therefore, become necessary, to make careful investigation and reports, or to carry out the will of the body. What corresponds to a "committee" in a smaller body, is in the great Convention termed a "board," in that its existence is not ephemeral, but permanent. It is empowered to carry on the work projected by the Convention *ad interim*, and is amenable to it.

The boards possess no authority over the churches and are appointed to act upon the instructions of the Convention. They must make annual reports for the approval or disapproval of the Convention. They receive and disburse the money given by the denomination for the objects committed to their charge. They may stimulate giving by information and appeal, but cannot assess the churches. Gifts made to these Convention boards are from individuals through the churches and not by the churches as such. These boards are the general agencies of Southern Baptists in carrying on their missionary and benevolent enterprises.

## 2. *The Foreign Mission Board.*

When the Southern Baptist Convention was formed there were Southern men in China and Africa as missionaries, whose support was taken over by the Southern Baptist Convention. The Foreign Mission Board began its work under grave difficulties, but has marvelously grown in influence, achievements and effectiveness. The Board is located in Richmond, Virginia. Its jurisdiction is the whole field of Southern Baptist foreign missions. Through it foreign missionaries are appointed and paid, fields entered, building projects approved, native work and workers assisted, literature created and distributed, gifts for foreign missions solicited and stimulated, information disseminated, etc.

The fields of operation of the Foreign Mission Board were entered as follows: China, 1845; Africa, 1846; Italy, 1870; Brazil, 1879; Mexico, 1880; Japan, 1889; Argentina, 1903; Chile, 1917. In the memorable London Conference of Baptist bodies of the world, held July 19-23, 1920, Southern Baptists undertook responsibility for work, in whole or in part, in Italy, Spain, Portugal, Jugo-Slavia, Hungary, Roumania, the Ukraine and portions of Russia east thereof.

Baptists are committed unalterably to foreign missions for many reasons. First, because of the headship of Christ, who, in language that can not be misunderstood, has commissioned his followers to go into all the world and make disciples of all the nations; to refuse to obey this imperative command is to repudiate the sovereignty of Christ. Second, because of the authority of the Bible, which is missionary in purpose and program from cover to cover; not to be aggressively missionary is to reject the Scriptures as the rule of Christian practice. Third, because of our history, which, from the apostles to Carey and from Carey to the present moment, has recorded our greatest victories and progress when we were obedient to the missionary commission, and our deepest disasters when we lost for a time our missionary zeal; to turn our backs on the missionary enterprise would be to despise our most glorious heritage. Fourth, because of the world's dire need, two-thirds of the human race being yet without a saving knowledge of Christ at a time when the doors are open as never before and the voice of the man of Macedonia has become a chorus of entreaties from many lands, crying, "Come over and help us"; to shut up our compassion from these Christless multitudes thus appealing for the gospel

would be to prove unworthy of all God's mercies and of the calling wherewith we have been called.

Foreign missions is the greatest of all Christian enterprises, since it has the largest potential field of operation, it seeks to supply the world's most universal need, it has the most comprehensive objectives, it has back of it Christ and his choicest followers, it is the fulfilment of God's purposes in Christ and in our salvation. Methods of doing missionary work may change from age to age, but the need of foreign missions will not cease until Christ has established his reign in the hearts of all people everywhere. The Foreign Mission Board is the simplest and most effective agency Baptists have known how to devise by means of which they can work together in obedience to this supreme command of Jesus, and its long history of usefulness and service justifies its claim to the undivided support and prayers of Southern Baptists.

### 3. *The Home Mission Board.*

The home mission problems which the newly organized Convention faced were staggering in their immensity and difficulties. The churches themselves were undeveloped for the most part, and were located in rapidly growing communities in which were multitudes of unevangelized. The pioneer preachers were poorly paid and compelled to give much of their time to secular employment. The churches were untrained in systematic benevolence. Thousands of Indians and millions of Negroes challenged the churches to home mission endeavor. The Domestic Mission Board, begun in 1845, was located at Marion, Alabama. In 1882 it was removed to Atlanta, Georgia, and the name changed to the Home Mission Board. In 1884 the Board took over the work of the Domestic Indian Mission Board. Under wise and heroic leadership this Board has united Southern Baptists in marvelously effective labors for the evangelization and Christianizing of the South.

Dr. E. P. Alldredge, Baptist statistician, declares that for Baptists the South is the greatest, richest, ripest, most far-reaching mission field on earth. In a comprehensive survey, published in the *Southern Baptist Handbook*, Dr. Alldredge brings to light startling facts which substantiate his claim. He shows that the South is a mission field of unparalleled opportunity for Baptists for the following reasons:

*The area and population of the South constitute it a vast home mission field.* The states included in the Southern Bap-



tist Convention embrace a territory of 1,081,842 square miles, not including Cuba and the Canal Zone where the Home Mission Board for years has carried on successful work. In this territory are 42,800,000 souls, approximately thirty millions of whom are native-born whites, the remaining twelve millions being Negroes, Indians, foreigners.

*The unreached multitudes in the South constitute it a rich evangelistic field.* Of the more than forty-two million souls in the territory of the Home Mission Board there are approximately fifteen million persons, ten years old and up, who are not members of any church. It is estimated that there are practically seven million persons in the South over ten years old, without any church connection, who are Baptist inclined—that is, if they are won to Christ it will probably be by Baptists. Thus we see that almost one-half of the evangelistic task in the South is a Baptist task or opportunity.

*The many undeveloped and inadequately equipped and poorly organized churches of the South constitute it a tragically needy enlistment field.* Dr. Alldredge asserts that there are sixteen thousand rural Baptist churches which continue to have preaching services once a month. More than fifteen thousand of these churches have only the old-time, one-room church house, which is without Sunday school or other educational equipment. More than five thousand of our churches are without houses of worship, using as best they can school houses, “union” church houses, lodge halls, or rented quarters. More than twenty thousand churches are without pastors’ homes. Approximately one-half of the twenty thousand ordained Southern Baptist ministers are without active pastoral work, and those in the active pastorate change fields oftener, on the average, than once every two years. Something like five thousand churches are pastorless continually. Thirty-five per cent of our church members give practically all that is contributed for the support of all causes, at home and abroad. Did any great religious body ever face such appalling need for enlistment?

*The rapidly increasing number of Negroes and foreigners in the South constitute it a racial mission field.* The “race problem” in the South constantly grows more acute. Not only does this “problem” include the ten million Negroes in our midst, but more than a million foreign born whites, a million Mexicans, a half-million French-speaking natives, nearly two hundred thousand Indians, fifty thousand Cubans, a half-

million Jews, two and a half million of foreign born or mixed parentage. Here indeed is a home mission problem the magnitude of which has not yet been fully grasped.

*The religious destitution in many sections of the South constitute it an appealing direct mission field.* This multitude of Negroes, foreigners, Jews, Indians, make a mighty appeal to Southern Baptists for direct evangelization. As the largest single body of Christians in the South we are under inescapable obligation to take the gospel message direct and with winsome power to these neighbors in our midst. But let us not forget that there are other multitudes of our own people who live in much religious destitution. In the Appalachian and Ozark Mountains of the South are seven million souls, ninety per cent of whom are of pure Anglo-Saxon blood. Not more than two million of these claim any sort of church connection. More than half of these sturdy mountaineers are Baptists, or Baptist inclined, and upon us rests the responsibility for their evangelization and education.

The Home Mission Board has had a checkered career during the past decade. Decreased support, along with increased demands on its budget, brought about a serious condition of debt; and on top of this there came, in 1928, the tragic loss of nearly a million dollars through the defalcation of its treasurer. In remarkable fashion, however, Southern Baptists rallied to the support of this great agency, and its reorganization and rehabilitation have given to it a new lease on life.

The Home Mission task of other days was obviously that of clearing new ground and planting; the Home Mission task of today is equally clearly that of development and cultivation. The parallel between the material and the spiritual conquest of the South is apparent at many points—only we have permitted the latter epoch in material development and cultivation vastly to outstrip the spiritual. The old “frontiers” have practically disappeared, and in their place have come the challenging problems of Christianizing and amalgamating an alien population; of dealing constructively with the Negro question; of evangelizing a great and growing multitude of unsaved; of nurturing and enlisting more than twenty thousand country and village churches; of strengthening the city churches in their imperative and overwhelmingly difficult task of taking our rapidly-growing cities for Christ.

#### 4. *The Baptist Sunday School Board.*

The work of Bible distribution was committed to the Domestic Board. In 1851 the Convention appointed a Bible Board and located it at Nashville. In 1863 Nashville was taken by the Federal army, and during the reconstruction days that followed the work of the Board was placed in the hands of Drs. Broadus and Manly, at Greenville, S. C. In 1873 the work was again committed to the Domestic Mission Board, located at Marion, Ala. In 1891 a Sunday School Board was created by the Southern Baptist Convention with Dr. J. M. Frost as corresponding secretary. Something of the work of this board is indicated in the fact that at the time of its creation, there were 3,332 Sunday schools in the South; in 1928 there were 20,935 Sunday schools with a total enrollment of 2,797,129. The Board's gross income for the first year was \$20,000; its income for 1928, \$1,950,202.28.

The Sunday School Board, however, should not be thought of merely in terms of its functions as a publishing house through which are sold vast quantities of religious literature and church supplies. Let us rather consider it as an agency of Southern Baptists in promoting the kingdom of God in the following major fields:

*In interpreting and disseminating the Scriptures.* The circulation of the quarterlies, monthlies and weeklies published by the Sunday School Board has grown through the years to the enormous total of nearly fifty million copies per annum. The primary purpose of all these publications is, in the words of Editor H. C. Moore, to exalt and magnify Christ, to expound the Bible without bias or bitterness, to aid in the growing of intelligent and efficient Baptist individuals, churches, and denomination, to render an ever-widening service to and through the brotherhood of Baptists.

*In building bigger and better churches.* In the conception of the leaders of the Sunday School Board, the Sunday school has never been thought of as apart from the church, but rather as an integral part of the church. In its editorial policy, through its field workers, through its departments of Sunday School Administration and Church Administration, it has sought always to magnify the church. The B.Y.P.U. has from its inception set up as its ideal "training in church membership," and all the leadership training courses fostered by the Board have looked to training for church and denominational leadership. Baptist

churches owe much of their prosperity to this consistent emphasis on the church rather than on "auxiliary organizations."

*In propagating Baptist principles.* While never offensively sectarian, the Sunday School Board has sought to deepen loyalty to historic Baptist beliefs. "It is our purpose," declares Dr. I. J. Van Ness, Corresponding Secretary of the Board, "to hold to the main body of evangelical conviction, which is the common heritage of all our Baptist people, and to avoid as far as possible certain well-defined differences in doctrinal statements. Our periodicals are not vehicles for the exploitation of unusual or special views, but for the maintenance of the great common evangelical convictions of our people." The unity of faith which has characterized Southern Baptists is no doubt due, in large measure, to the steadfastness with which this purpose has been pursued.

*In promoting better methods.* The marvelous growth of Southern Baptist Sunday schools within the past quarter-century has not been the result of accident. Superior methods, constant emphasis on better trained teachers, modern ideas of organization and equipment, the employment of better tools for teaching, scientific methods of reaching constituency possibilities, in large measure account for Southern Baptist leadership in the field of the Sunday school and of young people's work. Early in its career the Sunday School Board put its promotional activities on a sound educational basis, seeking rather for thoroughness and efficiency than for superficial results. An interlocking system of Sunday school and B.Y.P.U. promotion is maintained in all the states, the State Mission Boards and the Sunday School Board co-operating in associational, statewide, and Southwide activities.

*In stressing stewardship and missions.* The Sunday School Board exerts a powerful missionary influence in many directions. The missionary spirit is dominant in all its activities. Through its lesson material, its books and magazines, its B.Y.P.U. programs, its institutes and conventions, its special Missionary Days, its publication of *Home and Foreign Fields* and other direct missionary literature, the Board seeks to keep alive the spirit of missions and to develop in all the churches the practice of the doctrine of stewardship. The Department of Survey, Statistics and Information furnishes invaluable data for constructive missionary planning, and all Sunday school and B.Y.P.U. Standards call for active missionary study and participation.



*In stimulating wider co-operation.* The work of the Sunday School Board, in all its departments, is primarily educational. It is obvious, however, that the education of a people along constructive denominational lines will inevitably result in a finer spirit of co-operation. In every department of the Board—Editorial, Field Work, Administration, Statistics, B.Y.P.U., Daily Vacation Bible School, Student Work, Teacher Training, Book and Tract Publication—denominational loyalty is an uppermost consideration. It may be truly said that the Sunday School Board has been the friend and ally of every Southern Baptist denominational agency, its friendship frequently taking the form of substantial help at a critical period. Its greatest service, however, has not been in diverting its profits to denominational channels, but in enlarging and strengthening its own work.

#### *5. The Relief and Annuity Board.*

This Board was established in 1918, and located at Dallas, Texas. It was established in response to the demand that Southern Baptists make more adequate provision for their aged, disabled, or retired preachers, together with their dependent families. In 1917 the Baptist Sunday School Board gave \$100,000 toward a permanent fund for this purpose, which has grown to more than a million dollars in three years. The Board conceives of its functions as follows:

(1) Education and agitation in the interest of a living salary for the preacher. (2) The relief of disabled and retired ministers and their dependents. (3) Annuity benefits for these ministers, or their dependents, upon payment of 20 per cent of the necessary premium for an annuity in the sum of \$500 at the age of 68, or upon disability; three-fifths of this amount to accrue to dependents in event of death.

The work of the Board is divided into two departments:

(1) The Relief Department; (2) the Annuity Department.

The aim of the Relief Department is to give to disabled ministers as well as those who have grown old in the service, and have come to their day of retirement, and to their widows and orphan children, such aid as their exigencies demand, and as the Board's financial condition will allow; and in so doing effect an organization that shall do away with state lines, regarding all of our beneficiaries as one family, as wards of the Southern Baptist Convention with the Relief and Annuity Board exercising the gentle office of protector and guardian.

The two-fold aim of the Annuity Fund is thus stated:

(1) To provide for its members an old age annuity of \$500 after they become 68 years old. (2) To provide a disability annuity of \$500 should they become totally and permanently disabled before reaching 68.

The Relief and Annuity Board has had a steady and gratifying growth in its resources, the original one hundred thousand dollars given in 1917 having grown to more than three million dollars in 1929. More than one thousand ministers, their widows, and dependent children, are aided each year through the Relief Fund. The active membership of the Annuity Fund has in the meantime increased during the first ten years of the Board's existence to well over one thousand. It is easily seen, however, that the relief possible from both sources on this basis is wholly inadequate. With this in view, the Board is urging an enlargement of the Annuity Plan which provides that churches, rather than individual ministers, make the annuity payments. Instead of depending upon denominational receipts for the eighty per cent of the annuity cost, it would be paid by the churches whose pastors would then participate in the benefits. Secretary Thomas J. Watts thus describes the Service Annuity Plan and sets forth its practical philosophy:

"It should be evident to our people that the proposed Service Annuity Plan is designed to reach every class of preachers, and that it is in no sense a plan which favors the large-salaried preacher nor disfavors the small-salaried preacher. A pension of \$600.00 on retirement to a man whose average salary was \$1,200.00 is as equitable as a pension of \$1,200.00 to one whose average salary was \$2,400.00. And let it be recalled that the man on \$1,200.00 contributes his per centum on that salary and likewise his church, and the \$2,400.00 man contributes on his \$2,400.00 and likewise his church. The plan is not at fault because there is a difference in salaries paid by the churches. That is primarily the responsibility of the churches and there are several equations entering into the problem.

"The plan that the churches shall share in the annual contributions in conjunction with the pastor is on the ground of *social justice*. The business world recognizes that a corporation owes those in its service not only the daily wage, but reasonable provision for the later years. Under this principle the high-minded business men of today consider the safeguard for age, not in any sense a charity, but a well-advised factor in an-

nual expenditures, justified on the strongest economic grounds. To use the years of the minister's strength, with meager compensation, without such provision for age, is indefensible. The conscience of Christendom has sharply awakened and practically every denomination in America has already adopted or is making ready to adopt such a plan."

#### 6. *The Education Commission.*

In May, 1915, a commission on education was established by the Southern Baptist Convention to study educational conditions in the South, particularly as they related to our Baptist institutions. For four years this commission rendered valuable service through its published tracts and newspaper articles, its surveys, reports and recommendations. The commission came to the conclusion that it was necessary to have a permanent board similar to the other boards of the Convention for this vitally important work. Accordingly at the meeting of the Convention in 1919, a report was offered recommending the establishment of such a board, the heart of which was expressed in these words: "The work of the proposed Education Board shall be the promotion of education throughout the South, and especially education under Baptist organized control and for distinctly Christian ends." The commission's report was referred to a committee which concurred in the recommendation, and upon vote of the Convention the Board was created.

The Board began its work in the midst of many unfavorable circumstances. The financial distress following the war brought greatly reduced receipts into the denominational exchequer. Soon the new Board became heavily involved in debt, and gradually its usefulness was impaired by debt and lack of funds until it appeared to be a liability rather than an asset to the denomination. Dissatisfaction reached a crisis in 1928 when it was decided by vote of the Convention to discontinue the Education Board as such, and replace it with a very much less expensive "Education Commission." This Commission was to have no paid officers, a small appropriation being made for travelling expenses and necessary office expenses. The resolution adopted by the Convention instructed the Commission as follows:

"The duties of this Commission shall be to stimulate and to nurture interest in Christian education, to create educational convictions, and strive for the development of an educational conscience among our people. To this end the Commission

shall gather and organize facts and statistics in support of Christian education and send them out to the Baptist people of the South through the medium of our denominational papers, through the distribution of tracts and other forms of publicity. In short, this Commission shall be both eyes and mouth for Southern Baptists in all matters pertaining to education."

Retrenchment in the matter of a general Southwide educational agency should not be interpreted as meaning that Southern Baptists have little interest in religious education. A recent survey of Southern Baptist schools reveals that we have three theological institutions and two training schools having a total enrollment of 1,355 students, with property and endowment valued at \$7,634,079; thirty-one senior colleges and universities having a total enrollment of 17,192, with property and endowment valued at \$38,283,630; twenty-eight junior colleges having an enrollment of 6,811, with property and endowment valued at \$10,619,260; thirty-five academies having a total enrollment of 4,065, with property and endowment valued at \$3,586,492. It will thus be seen that Southern Baptists have in their denominational schools approximately thirty thousand regular students, to whom should be added ten thousand summer school students, the total valuation of property and endowment being more than sixty million dollars.

### *7. The Hospital Commission.*

That Southern Baptists have taken seriously the command of Jesus to heal the sick is evidenced by the following figures relative to our hospital work, taken from the 1929 report of the Hospital Commission:

"There are reported 28 Baptist hospitals in the territory of this Convention. Alabama has 3, Arkansas 2, Georgia 1, Kentucky 1, Louisiana 2, Mississippi 1, Missouri 1, New Mexico 1, North Carolina 1, Oklahoma 3, South Carolina 1, Tennessee 2, Texas 8, and Virginia 1.

"These hospitals last year reported having 3,895 beds and 1,976 student nurses. They gave 96,735 free days' service, and a total of 944,340 days' service to 130,543 persons. The free service cost these hospitals \$721,823.65; and the total volume of business done was \$5,763,432.08. Southern Baptist hospitals have a total value of \$14,725,323.20."

In 1923, at its annual meeting in Atlanta, the Southern Baptist Convention created a Hospital Commission, for the pur-



pose of studying, unifying, standardizing, and promoting our many hospitals. The Commission, in its first annual report, recommended (1) that the general policy of the Convention be to observe denominational state ownership and control of Southern Baptist hospitals; (2) that special recognition and support be accorded the Tuberculosis Sanatorium at El Paso and the proposed general hospital at New Orleans; (3) that the Hospital Commission, with five local members, be incorporated to hold in trust and operate all hospitals of the Convention, and to act in an advisory capacity to such other Baptist hospitals within our territory as may desire this service; (4) it being understood that in this recommendation no elaborate or expensive organization is contemplated, but only an administrative commission adequate to successful business operation.

This Commission has rendered exceedingly valuable service in the interest of all our hospitals, and has been particularly useful in placing the cause of Christian hospitalization upon the hearts of Southern Baptists.

#### IV. OTHER BAPTIST BODIES.

##### 1. *The Basis of Church Unity.*

The writer has used for purposes of description and illustration the organizations and methods developed by Southern Baptists of the United States. This has been done for two reasons. First, because the author belongs to the Southern Baptist group and teaches in a Southern Baptist institution, hence is more familiar with principles and practices of this body; second, because Southern Baptists constitute numerically the largest single body of Baptists in the world, and have sought more or less consistently to apply the New Testament principles for which they stand to their practical affairs throughout a long period of development. There are, of course, differences between Southern Baptists and their type of local and denominational polity and other Baptist groups, but these differences are largely in matters of detail and not of general principle. It is significant that Baptist bodies, large and small, scattered throughout the world, and often with but little contact with each other, have developed and maintained an almost identical church polity. This is all the more significant when we realize that such a polity has not been imposed by any central authority nor sustained by traditional creedal statements. The fact is that the principles laid down in the New



Testament, worked out in practical church life, yield a church government with certain well-defined characteristics without the necessity for overhead authority, ecclesiastical courts, formal creeds, or other human devices. The unity thus achieved is, Baptists believe, the unity of believers for which Jesus prayed—a vital unity of common faith and practice, rather than an artificial unity based on expediency.

It remains to notice briefly that organization of Baptists, known as the "Baptist World Alliance," through which Baptists of the world maintain contacts and fellowship.

## *2. The Baptist World Alliance.*

Prof. A. H. Newman is authority for the statement that the General Baptists of England had forty-seven churches by 1644, and that by 1660 their membership had reached about twenty thousand. About the same time there were, it is estimated, upward of a thousand Baptists in the United States. Thus the total number of Baptists in the world, less than three centuries ago, was fewer than twenty-five thousand. A century later the number had grown to approximately one hundred thousand. By 1850 (five years after the organization of the Southern Baptist Convention) the number had increased to well over a million. During the next fifty years Baptists multiplied five-fold, so that we find by 1900 the impressive total of five million Baptist church members. The next quarter of a century was a period of phenomenal growth, as the following totals for 1928 will indicate: Europe, 1,640,642; Asia, 359,214; Africa, 81,650; North America, 9,211,984; Central America and West Indies, 63,996; South America, 38,780; Australia, 26,580; New Zealand, 7,217; grand total for the world, 11,430,063.

These scattered Baptists, representing sixty-three national groups, are bound together by many strong ties of faith and interest. By the beginning of the twentieth century the desire for closer fellowship on the part of Baptist groups of the world began to express itself in agitation for a world convention of Baptists. As a result, in 1905 the Baptist World Congress was held in London. The meeting was presided over by Dr. Alexander Maclaren, and representatives from almost every part of the globe were present. As a result of this meeting the Baptist World Alliance was formed. The next meeting was held in Philadelphia in 1911, following which meetings have been held in Stockholm in 1923, and in Toronto in 1928.

The World Alliance, disclaiming to be in any sense an administrative body, exists, in words of Dr. J. H. Rushbrooke, "to manifest and strengthen unity among Baptists, to facilitate intercourse and mutual knowledge, to express their common mind in matters of general interest aside from administrative tasks, and especially in the advocacy and defence of religious freedom. It is a voluntary federation of unions, conventions, and missionary societies, each of which retains full autonomy." Briefly summarizing a statement by its late president, Dr. E. Y. Mullins, as to the place of the World Alliance in our Baptist life, its functions may be thus outlined: (1) The promotion of Baptist fellowship, particularly in inspiring and encouraging the weaker groups, and thus reinforcing the Baptist movement in all parts of the world; (2) the presenting of a solid front to the world in the advocacy of Baptist principles and doctrines; (3) the emphasizing of Baptist leadership in the propagation of spiritual Christianity—a regenerated church membership, the Lordship of Christ, the competency of the soul in religion under God, a free church in a free state, the authority of the Scriptures in all matters of faith and practice; (4) the providing of a clearing house for Baptist ways and means and methods of organization, to the end that the best possible machinery, consistent with Baptist principles, may be made available for all the churches.

"The Baptist World Alliance, therefore," President Mullins concludes, "does not seek to be in any sense an authoritative body, nor does it seek in any way to trespass upon the duties and functions of any Baptist organization whatsoever. It takes no part in local controversies anywhere except when requested to do so in an advisory capacity. It stands especially for Baptist unity and brotherhood, and for the propagation of the gospel to the ends of the earth. Baptists everywhere should seek to promote its interests and conserve its values."



## CHAPTER V

### BAPTISTS GIVING AND SERVING TOGETHER

#### I. CO-OPERATION IN GIVING.

##### *The Need of a Unified Appeal.*

Baptist emphasis on the independence of the churches long served to obscure the need of a unified appeal for the support of common causes. Much of the anti-missionary sentiment which prevailed in the first era of American Baptist history was not opposition to foreign missions as such, but to "boards" as unscriptural agencies which threatened to interfere with the cherished principle of complete local autonomy. The "gospel mission" movement arose in consequence, which proposed that each church, or group of churches, should send and support missionaries without the mediation and possible interference and overlordship of a "board." Soon these independent "missionary associations" developed machinery and methods almost exactly like the regular missionary churches, and it became apparent that not only was such organization necessary but that it carried with it very little of the suspected danger. The denominational boards, it soon developed, instead of becoming rich and powerful masters of the churches, were continually hard-pressed to meet the demands made upon them by the work, and were humble servants of the churches, calling constantly for financial support.

Under the system which developed each denominational agency or institution went to the churches direct, and presented its appeal for support. As the number and needs of the various claimants for support increased, the churches found themselves besieged by appeals—foreign missions, home missions, Christian Education, State Missions, the orphanages, the hospitals, each clamoring for the privilege of presenting its case and taking up a collection. In order that there might be some semblance of system, agreement was reached that each cause should have its season when its champions would be given right of way. Good sense and Christian forbearance restrained the



field representatives from excesses, but it soon became evident that this plan was wasteful, inefficient, unendurable. Into a state of the Convention where the State Mission forces were bound to seek support from the churches for the state work would come agents from all the other boards and institutions, claiming support, inevitably creating confusion and piling up heavy overhead expenses. On all sides it was felt that a better way must be found.

## 2. *The "Seventy-five Million Campaign."*

The World War brought many lessons in co-operation. The plea which had long been made by Baptist leaders for a unified financial plan now fell on receptive ears. A poor system, which never had much to commend it, was ready to be discarded.

When the Southern Baptist Convention met in Atlanta in 1919 there was a spirit of expectancy and responsiveness, due in large measure to the termination of the war, unequalled in the history of this body. Everybody felt that something unusual, something worthy of a great denomination, should be undertaken. With almost no previous agitation, the desire of the Convention took shape, and when formulated by a group of influential brethren, was presented as a five-year financial program, the objectives totalling in round numbers seventy-five million dollars, and including the estimated needs of all Southern Baptist causes, South-wide and state-wide.

Immediately an organization was perfected for reaching every Baptist church in the territory of the Convention, and every member of every church, with a compelling appeal for a five-year subscription to this unified budget. Led by Dr. L. R. Scarborough as campaign director, the editors of Baptist papers, the teachers in Baptist schools, the leaders in all our denominational organizations, reinforced by a host of zealous pastors and consecrated laymen and women, threw themselves into this stupendous undertaking with remarkable unanimity and enthusiasm. In six months of intensive preparation Southern Baptists were mobilized for the greatest money-raising effort in their history, and during the last two weeks of December, 1919, the churches went afield to roll up the astonishing total subscription of eighty-two million dollars!

Of the amount subscribed approximately \$60,000,000 was paid in during the five-year period. Scarcely had the ink dried on the pledge cards when after-the-war deflation set in, and the

nation found itself in the throes of a financial panic. Fortunes vanished, expected business profits were never realized, prices of farm products slumped, wages dropped, thousands were thrown out of employment. Many who had made subscriptions in utmost good faith found themselves unable to pay; others were compelled to reduce their subscriptions; while still others lost interest as time went on and neglected or refused to redeem their pledges. To their everlasting credit, many others, with heroic sacrificial spirit, paid to the last dollar.

### 3. *The Co-operative Program.*

There were many great and valuable gains which came to Southern Baptists from the Seventy-five Million Campaign—better organization, greater denominational unity, consciousness of power, deepened fellowship, widespread information, a unified appeal and financial plan for the support of all our causes. That mistakes should have been was inevitable, and at this distance it is easy to recognize at least five: (1) The taking of a five-year subscription under high emotional pressure; (2) failure to provide information and inspiration sufficient to maintain interest and zeal following the unprecedented use of publicity in securing pledges; (3) lack of adequate plans for enlisting new members who came into church membership following the initial subscription campaign; (4) too much dependence on the machinery of securing and collecting pledges, and not enough on the spiritual motives and purposes underlying; (5) lessened emphasis, from pulpit, press, platform, on the great missionary and benevolent causes involved, and relative over-emphasis on "the Campaign."

The five years following the close of the Seventy-five Million period were years of transition and experimentation. For a time the old "Campaign Commission" type of leadership was maintained, with decreasing effectiveness and increasing complications. The denomination had irrevocably committed itself to a unified appeal for support of its now well-defined causes—Foreign Missions, Home Missions, State Missions, Christian Education, Ministerial Relief, Orphanages, Hospitals. A percentage basis for the support of each cause was proposed from time to time by the Southern Baptist Convention, but was frequently modified by the State Convention, thus confusion was created. Practically all of the boards and institutions represented became heavily involved in debt, due to increased demands and decreased revenue, resulting in discouragement that stifled enthusiasm.

The next important step was taken at the meeting of the Southern Baptist Convention in Louisville in 1926. If the Convention is to assume responsibility for the support of the boards and institutions under its watchcare, it was argued, then the Convention should exercise reasonable control of all expenditures, thus guaranteeing that these agencies live within their budgets. The Executive Committee was accordingly reorganized, an executive secretary employed, and after some efforts at combination with a joint Promotion Committee which was found impractical, the Executive Committee began its important task of guiding the Convention boards and institutions to a sound financial basis. Much yet remains to be done in coordinating Southwide and statewide activities and allocations, but the way seems to be cleared for a unified approach to the churches, a unified budget for the causes, a unified plan for controlling expenditures and avoiding debt.

#### *4. The Need for Worthier Giving.*

It is frankly acknowledged that Southern Baptists have not been developed in the grace of giving as they ought. A democracy moves slowly, and is more concerned with individuals than with groups. Baptist beginnings in the South were in the midst of much poverty, and the War between the States left the South destitute and prostrate. In spite of all this Baptists increased at a phenomenal rate, particularly during the last half of the nineteenth century. Their church buildings for the most part were inexpensive and inadequate, and pastoral care was often confined to a once-a-month preaching service. It has taken a long time, and will take much more time, for this mass-movement to become efficiently organized for co-operative purposes. One-room frame buildings have been and are being replaced by modern structures, and in cities great church plants are to be found in increasing numbers. Baptists of the South have grown to be a mighty people, with their share of wealth and education; but we have not yet forsaken our traditions of small giving for religious purposes.

The great word which Southern Baptists need to learn to say in effective tones is "TOGETHER." Voluntary co-operation in worthy giving for the support of all our denominational enterprises will assuredly come when this lesson of working, praying, thinking, giving TOGETHER has been learned. And as we have found ourselves eventually in other things, so in God's providence and by the faithful leadership of God's min-

isters we shall find ourselves here and become good stewards of the many-sided grace of God—including our money!

## II. CO-OPERATION IN SERVICE.

### 1. *Principles of Christian Service.*

By Christian service we mean service that one would not ordinarily render if one were not a Christian. Of course all the service that a Christian renders in any of life's activities should be for high and noble ends, and the commonest toil becomes glorified when done in the name and for the sake of Christ. Yet there is a distinctive sphere of service which the Christian should include in his life's program which relates to the welfare of others and the ongoing of the kingdom of God, into which he enters above and beyond the activities connected with his self-interest.

*Service is the fruit of a saved life.* Service is not a condition of salvation—it is a test. Christianity is a life to be lived, not merely a system of theological tenets to be held. Out of what a man believes will flow practically all that he does, so that right belief is of primary importance. But if he renders no more service, if his unselfish efforts in behalf of others are not increased, after his becoming a church member, a serious question is raised as to whether or not he has become a Christian at all.

We are not, however, to jump at conclusions too hastily in this regard. Failure to render Christian service may be due to something else besides lack of conversion. It may be *due to immaturity*. The new-born soul is a babe in Christ, and babies are not expected forthwith to do the work of adults. Again, it may be that *no nurture or exercise* has been furnished, and a pitiable state of prolonged infancy results. Further, it may be that *training and instruction have been neglected*, and the Christian comes to maturity spiritually illiterate and unskilled. Let us not forget that abundant fruit-bearing depends upon more than the one element of implanted life. If, however, favorable conditions are present and yet year after year no fruit of Christian service is borne, we may well believe that a new nature, the life that is in Christ, has never been received.

*Service is a condition of Christian growth.* Activity is a condition of all human growth. Muscles never used atrophy. Organs never exercised become paralyzed. Mental powers left inactive grow weak and worthless. Emotions left to fritter



out into inactivity become pale and powerless. The growing, developing, expanding, healthy individual is one who constantly puts his powers to the test in action.

To live as a Christian means that one thinks, feels, wills according to the principles of Jesus Christ, both Godward and manward. Thinking, feeling, willing—the whole of the mental life—depend for their health and strength on properly directed activity. A Christian life in which Christian service does not take its rightful place, is of necessity a puny, sickly, ineffective thing.

*Service enriches and strengthens character.* Character is the sum total of what one has thought, felt, done. God's great purpose for the Christian is the development of his character into the fulness of the stature of his Son. Thought and feeling are not enough in character growth. The outcome must express itself in will, or the power to act. Actions, motivated by thought and feeling, tend to repeat themselves with practice, and thus life habits are formed. The habit of Christian service is therefore one of the most powerful and altogether indispensable factors in the strengthening and enriching of Christian character.

*Service makes religion real and vital.* One reason the religion of multitudes of people means so little to them is that it has never found expression in action. Psychologists tell us that we never really know a thing until we have put it into practice. Service is the very breath of life to Christian experience. Hosts of people have lost the sense of vitality and reality in their religious experience because they have never had a share of the work of the church entrusted to them, and so have never been led out into the joy and satisfaction of Christian service.

*Service brings in the kingdom of God.* This was the method of Jesus; this is the method he taught his disciples; this has been the method through the centuries of men and women who have advanced the coming of Christ's kingdom. He himself said, "My Father worketh even until now, and I work." Again he said, "As the Father hath sent me, even so send I you." The missionary spirit, the evangelistic spirit, are both the spirit of highest service; ministries of teaching, of healing, of comforting, of caring for the unfortunate and needy, of creating and maintaining a better social order, all are forms of service which represent Christianity in action, and are an inte-

gral part of the program of Jesus for the establishment of his kingdom upon the earth.

## 2. *Baptist Women Organized for Service.*

(1) *The Ally Spirit.* The genius of the "Woman's Missionary Union, Auxiliary to the Southern Baptist Convention," is happily characterized by Miss Mallory as "the Ally Spirit." In a brief review of the history and achievements of this organization she speaks of the "large and oftentimes initial part played by women in the apostolic missionary enterprise and of their invaluable services when Carey and Judson went out to the foreign fields;" again, "how in 1872 the Southern women heard the cry for some organization to support Bible women in South China; and how by 1882 thirty-two women delegates from twelve states met in Richmond, Virginia, and organized the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

"Equally interesting is the growth of the individual state W.M.U. organizations with meetings by societies, associations, district and state, with the summer encampment work participated in by most of them." In this spirit of co-operation the Baptist women of the South have rendered an incalculable service in the development of the missionary spirit, the strengthening of the bonds of denominational unity, the encouragement of systematic and sacrificial giving, the deepening of the spiritual life of the churches through prayer and study, the influencing of young lives in surrender for salvation and service.

*Women's work in the light of Scripture.* Many fierce debates have raged about the question of the place of women in the work of the churches. Let us see what light history and the Scriptures throw on the subject.

*Consider the status of women in non-Christian lands.* Before the coming of Christ, woman was looked upon as little more than chattel property. To Christianity more than to all other forces in the world combined is due the emancipation of woman. A test of the degree to which any land has been Christianized is the place given in it to women.

*Consider the place of women in the Old Testament.* The first man and woman were created equal. Woman's sin brought upon her the penalty of suffering and subjection (Gen. 3: 16). Gradually woman emerged from her low estate in the unfolding of God's plan in the development of Judaism. Although polygamy was practiced, woman was given a high and honor-

able place in the developing life of Israel; e.g., Miriam, Deborah, Huldah, Ruth, Hannah (see Prov. 31: 10-30).

*Consider the place of women in the life and teachings of Jesus.* Jesus was born of a woman, a fact that forever glorifies womanhood. Yet no woman was an apostle, nor do we find any woman among those whom he chose to preach. Women, however, were his disciples and followers (Luke 8: 1-3). Study the attitude of Jesus toward women—his reverence for personality, his chivalry, his tender regard, his unfailing consideration (John 4: John 8: 1-11; Luke 7). Notice his single standard of morality (Matt. 5: 27, 28), his teaching as to the sanctity of marriage (Matt. 5: 31, 32; Matt. 19: 3-12; Luke 16: 18). Note his joy in the love and friendship of women (Matt. 26: 6-13; Mark 14: 3-9; Luke 10: 38-42).

*Consider the place of women in apostolic Christianity.* We may well believe that the fulfillment of the prophecy of Joel (Acts 2: 17-21) was more than figurative—that daughters as well as sons were to be “speakers for God,” that on the Lord’s handmaidens should be poured forth of his Spirit, that they should prophesy. That women were given a new place and standing in the first organized Christian church is attested by the fact that the alleged neglect of the Greek widows occasioned the selection of the first deacons (Acts 6). We may be sure that women were among those who, being scattered abroad, went everywhere proclaiming the word. Their faithfulness and suffering are evidenced in the testimony of Paul, who confesses with shame that he persecuted unto death both men and women. Woman’s place in the early church was limited because woman’s sphere was everywhere limited. But we have occasional glimpses of the part of woman in early Christianity in such stories as that of Dorcas (Acts 9: 36f) and Lydia (Acts 16: 11-15).

*Note the place of women in the conception of Paul.* It is absurd to think of Paul as “a sour old bachelor.” He wrote by divine inspiration. He said what he meant and meant what he said. That he held women in highest esteem is everywhere evident. They were his honored fellow-workers (Romans 16; Philippians 4: 3). He was very jealous of their good name and Christian influence. Remember that the position of the early Christians was abnormal and exceedingly difficult. Paul makes clear in such statements as those contained in 1 Cor. 7, that some of the advice and instructions given by him were intended to meet the peculiar, pressing and passing conditions

which these early Christians faced. The great underlying principle is that orderliness, decorum, and conformity to established social customs were imperative in order to save Christian women from being classed with shameless and fallen women. Such passages as 1 Cor. 14: 33-35 must be interpreted in the light of conditions then and now.

Yet, back of the injunction that the women "keep silence" (1 Cor. 14: 34) there is a fundamental principle (1 Tim. 2: 8-15). It is nowhere inferred that woman is inferior to man, except in certain offices and functions, and over against this is indicated man's similar inferiority to woman (Gal. 3: 28). The divinely appointed place of woman is in the home as mother and home-maker and in the church in personal ministries. To man is given the place of public leadership. This distinction is grounded in human nature itself, and the principle is violated in any walk of life at the peril of social stability and human happiness.

*The Struggle for Recognition.* With the eclipse of Christianity by catholicism, woman accepted perforce the place decreed for her by heathenized ecclesiasticism. The Reformation saw her re-emancipation begun. The Methodist movement greatly forwarded it in the early modern period of the churches. The age of industrial democracy has given tremendous impetus to the movement for equal rights and privileges for both sexes. In fact, the pendulum seems to have swung from one extreme to the other.

Baptists have sought to take the middle ground. Elsewhere is given in brief outline the intensely interesting story of the growth of woman's work in our Southern Baptist churches. Let us not forget that, in the face of much opposition, women turned the tide in the missionary and anti-missionary struggle of the first half of the nineteenth century, and have led the way in organization and efficiency.

*Some Hurtful Developments.* It is not to be wondered at if out of this struggle there should have come some tendencies and methods to be deplored. It was inevitable that, with the women often made solely responsible for the raising of missionary funds in a church, there should have been given an over-emphasis to the money-raising methods. These unscriptural methods of raising money by means of bazaars, suppers, entertainments, begging affairs came to be generally accepted, and having been once inaugurated with some show of success, it has been often



difficult, if not quite impossible, to get the women and the churches away from these hurtful devices. Because at first the women's work was frowned upon and had to be done apart from the regular work of the churches, an independence of the churches naturally grew up in many cases.

When later it became desirable and necessary that all the auxiliaries of a church become unified for great and worthy ends, there sometimes arose divisive issues because of the contentions of certain women that they do their work in their own way without regard to the plan of the church. Again, the women have often allowed themselves to be overburdened with details of church work for which the men, the young people, and the Sunday school ought to have had a share of responsibility. Like Martha, they have become "cumbered with much serving," and not infrequently have lost out of their work the dynamic spiritual objective without which all work for Christ is of little meaning. Sometimes, too, the women have failed to properly correlate their societies and activities with other church auxiliaries, the result being overlapping and confusion.

In none of these things does blame attach primarily to the women. They themselves regret the occasional appearance of such abnormalities, recognizing at the same time that they have arisen because of neglect and injustice which were so long suffered.

*A New and Better Understanding.* We rejoice in the new and better day that has come for the work of the women in the churches and in the kingdom. Christ has done much for women and they do well to seek to show their love and gratitude to him. Southern Baptist women have sought consistently to develop their plans in the light of scriptural principles and of their love to Jesus Christ. We have come to recognize that the women are not to be isolated from the work of the church and the kingdom in a "society."

Missions, education, and benevolence are the work of all the church, not of a few women. It is not just to the women to make them the money-raisers, the burden-bearers, the dish-washers for the church. Women work best together, but their work should be co-operatively in the full program of the church. The pastor is the pastor of the W.M.U. The women become his best helpers in many ways if he understands them and they understand him. The W.M.U. represents all the women of a church and of the denomination organized to do all the work of the church and denomination for which they

are fitted. The W.M.U. is the church at work in and through its women.

*Plans of Organization.* W.M.U. plans of organization reach from co-operation with the Southwide agencies of the denomination as represented in the Southern Baptist Convention, through the state mission scheme, the district association, down to the local church. With central headquarters at Birmingham, Alabama, co-operation is maintained in each of the states through a state W.M.U. department, and with the district association through associational superintendents.

The general purposes of the organization are thus set forth in the preamble to the revised constitution:

"We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating a missionary spirit and the grace of giving among the women and young people of the churches and wishing to aid in collecting funds for missionary purposes to be disbursed by the boards of the Southern Baptist Convention and by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in case of the Margaret Fund for the education of missionaries' children and the W.M.U. Training School in Louisville, Ky., organize and adopt the following constitution."

The modern W.M.U., in its local organization, is not to be thought of as a "Ladies' Aid," nor as a single society of adult women. Just as a Sunday school is graded on the basis of age and congeniality, so is the W.M.U. The subject of missions, it is argued, is one of too great importance and all-inclusiveness to be made incidental, but deserves separate and intensive study and application. The auxiliaries through which this ideal is to be attained and which make up the full Graded Union, are as follows:

- (1) The Sunbeam Band, for children three to nine years.
- (2) Junior Girls Auxiliary, for girls from nine to twelve.
- (3) Intermediate G.A., for girls from thirteen to seventeen.
- (4) Junior Royal Ambassadors, for boys nine to twelve.
- (5) Intermediate R.A., for boys thirteen to seventeen.
- (6) Young Women's Auxiliary, for girls eighteen to twenty-five.
- (7) Woman's Missionary Society, for women twenty-five and older.

Annual promotion days provide for the perpetuation of the graded scheme.

The "woman's branch" referred to is designated as the W.M.S., or Woman's Missionary Society, and naturally becomes the most important unit in the organization. It fosters the junior auxiliaries, and is in large measure responsible for the women's work in a church. Many churches adopt the idea that every woman who has membership in the church is by virtue of this fact a member of the W.M.S. She is at once enrolled in one of the circles, and given a place in its activities. The business of the officers and leaders, in this conception, is not that of securing the women of the church as members of the missionary society, but of enlistment and development.

A word should be said about the position of the W.M.U. with reference to finances. The best and most approved practice is based on two outstanding principles: First, that the women and young people of the church pay into the church treasury, through the system adopted by the church, the money which they contribute for local expenses and benevolence. In other words, the women should not have a separate system of money raising, nor raise their money independently of the regular plan of the church; at the same time, their proper expenses should be paid by the church, just as any other items of legitimate expense are provided for. The second principle is that, since the women accept definite quotas as their share of local and benevolent budgets, their gifts should be credited to them, thus making it possible to determine how much of the total is given by the women and their auxiliaries. A simple understanding with the treasurer that certain contributors are to be so credited and the totals kept separate and publicly announced will often suffice to prevent what might otherwise develop into difficulty and misunderstanding.

*Functions of a W.M.U.* While the W.M.U. stands for all the work of the church and the denomination, its peculiar responsibilities and aims may be thus summarized:

*The promotion of missionary education.* The primary object of the W.M.U. is to provide graded organizations and materials of instruction for the missionary training of all ages. The missionary teaching of the Bible forms the basis of missionary instruction and is largely supplemented by current missionary literature.

*Prayer for missions.* Interest naturally follows information, and prayer follows interest. Through its Daily Prayer Calendar, special weeks of prayer, a special hour of prayer, etc.,

the W.M.U. largely promotes the spiritual emphasis upon missions.

*Money for missions.* By their large and sacrificial gifts, the women have proved that knowledge of a given need and prayer for its satisfaction will always lead to an active effort to help. The "ally spirit" finds expression in generous support of our missionary work.

*Personal service for the church.* The W.M.U. has proved itself most valuable in making community surveys, in visiting for the church, and in co-operating in evangelistic campaigns.

*Personal service for the community.* Often the W.M.U. can and does render valuable service in promoting the health, beauty, recreation, and morals of the community. In each of these fields the type of service may be graded according to the age and capacity of the worker.

### 3. *Baptist Men Organized for Service.*

*The Modern Laymen's Movement.* The first laymen's brotherhood of modern times was organized by James L. Houghteling, an Episcopalian banker, of Chicago, in November, 1883. With twelve young men he organized "The Brotherhood of St. Andrew," the name being taken from the story of Andrew and Peter. The movement spread among the Episcopal churches and soon attracted the attention of other denominations. The plan of organization was very simple—a president, vice-president, secretary-treasurer, and various committees for special purposes. A simple constitution was devised, and men of the church sought as members. Monthly meetings were held, with programs varied in character, for the purpose of informing the men with reference to the work of the church and denomination, laying before them practical needs to be met, and enlisting them in the carrying out of proposed plans of activity.

Similar brotherhoods sprang up in other denominations, at first chiefly in connection with men's Bible classes. The "Methodist Brotherhood" was formed in 1908, and amalgamated the many societies of men which had sprung up from time to time. The "Men's League" of the United Presbyterian Church was formally organized in 1906. The "Baptist Brotherhood" brought together the various men's organizations in formal federation in 1907. In the same year, 1907, the "Congregational Brotherhood" was inaugurated and formally organized in a great gathering of Congregational men in Detroit in 1908. The "Brotherhood of the Disciples of Christ" originated in a



"Business Men's Association," which led to the adoption of a constitution, and the opening of headquarters in 1909. In the same year the general synod of the Lutheran Church authorized the formation of the "Lutheran Brotherhood."

Thus it will be seen that by the early part of the twentieth century the movement had become widespread, practically every leading evangelical denomination having sanctioned some form of organization for its men. In 1906 the Inter-denominational Laymen's Missionary Movement was launched, in the effort to unify and dignify the work of the laymen in the various denominations.

The Baptist Brotherhood of the South, Auxiliary to the Southern Baptist Convention, is an outgrowth of the movement to enlist laymen more largely and definitely in the missionary activities of the Convention. The organization corresponds to that of the Woman's Missionary Union, and of the general boards—a local board of eighteen members and a general board consisting of one representative from each state of the Convention. The headquarters are at Knoxville, Tennessee.

The movement was organized for the following definite purposes: (1) to create literature on stewardship, and to emphasize the doctrine of stewardship among the men of the churches; (2) to organize laymen for effective service in the churches and the denomination; (3) to improve and systematize methods of raising money for the support of the churches and denominational causes; (4) to create and maintain greater zeal and interest through laymen's conventions; (5) to promote intelligence among Baptist laymen along all lines of missionary, benevolent and educational effort.

*Special Aims and Tasks.* Among the suggestions made by the committee in its 1920 report regarding the work of the Brotherhood may be mentioned the following:

(1) The education of churches in the making of well-balanced budgets, in which the Co-operative Program will be given a worthy percentage of the church's contributions; (2) the conducting of schools for laymen for the study of missions and stewardship; (3) the promotion of the every-member canvass in every church to secure pledges to cover the budget and to enlist every member of the church as a weekly supporter of the enterprises of the kingdom; (4) the training of deacons to the end that they may serve more faithfully and efficiently; (5) the organization of an aggressive "Brotherhood" in every Baptist church, with Associational Brotherhoods as a larger unit of

co-operation among Baptist men; (6) the employment of a Brotherhood secretary by each of the State Boards, who will be charged with responsibility to enlist, train, and organize a group of men in every association who will stand ready to co-operate with the state organization in putting over any denominational program that may be launched in that association.

Never were men readier to respond to this call; and never were we in position to sound the call more clearly. Surely no greater tragedy could befall modern Christianity than a failure to reach effectually, and enlist permanently, the strong men of our Christian communities in this the greatest of all enterprises,—the bringing in of the kingdom of God among men.

#### 4. *The Sunday School and B.Y.P.U. in the Field of Service.*

*Organized Classes in Christian Service.* Opportunities for service on the part of organized Sunday school classes have been indicated in the discussion of that subject. With reference to the adult men and young men of the church, these classes constitute an efficient organization already at hand for carrying out almost all the purposes named above. The Men's Union can often be made most effective as it is organically related to the men's division of the young people's and adult departments of the Sunday school. Overlapping of organization may be thus prevented, and the Men's Union made to function without undue burden. The advantage of the larger organization is apparent—it brings all the men of the church together for definite tasks, and associates them in strong bonds of fellowship with other Baptist men of the community, state, and Convention.

If the larger organization does not appear practicable, the organized Sunday school classes still constitute an invaluable agency of the church for forms of Christian service in which men and women may engage. Then, too, there will be found many whose opportunities for other activities are limited, who must be utilized through the Sunday school or not at all. It would be unwise, perhaps, to confine organized efforts in the field of Christian service to Sunday school classes alone, but where the agencies are difficult to organize and maintain, these classes become a wonderfully effective medium for practically everything which a church of limited human resources may undertake.

*The B.Y.P.U. in the Field of Service.* The motto of the Baptist Young People's Union is, "We study that we may serve." The training is not merely *for* Christian service; it is

*in Christian service.* The test of a B.Y.P.U. is not so much in the quality of programs rendered as the quality of Christian workers turned into the church and the community. Let us examine briefly some of the practical forms of Christian service which young people may render.

*Participation in the complete life of the church.* The perennial demand for every church is for more capable and willing workers. There are Sunday school classes to be taught, offices to be filled, services of worship and prayer to be conducted, ministries to the sick and needy to be performed, timid Christians to be enlisted, backsliding, indifferent church members to be reclaimed, the lost to be won, the house of worship made attractive and filled with eager souls made ready for the pastor's message. Here is work enough to keep busy any group of Christian young people who are in earnest, and who have the right kind of leadership.

*Extension work throughout the association.* In every association there are churches where the work lags—perhaps because pastorless, or without vision, or in the midst of difficult surroundings. An alert B.Y.P.U. can carry to such churches, through demonstration programs and inspirational addresses, new life and courage, and often leave organized bands of young people who will revolutionize conditions.

*Gathering and utilizing information.* Once each year every church ought to take a thorough census of its membership and community, and make an accurate survey of conditions which relate to its work. Elsewhere detail concerning such surveys is given. The B.Y.P.U. (particularly the older members) are logical leaders in organizing and carrying to a successful conclusion efforts of this nature, which require youthful vigor, enthusiasm, and persistence. The writer has just been in an evangelistic meeting, the success of which was largely due to the fact that a list of all the unsaved people of the community was gathered a month in advance by the Senior B.Y.P.U. of the church.

*Promoting the circulation of good literature.* An alert group of young people went from house to house distributing carefully selected tracts, which brought results to the church months afterward. The reading of wisely chosen books was greatly stimulated by a "book shelf" maintained by a certain B.Y.P.U. One of the most effective services rendered to the denomination is the annual canvass made by the B.Y.P.U.'s to secure subscriptions for the Baptist state papers.

*Encouraging a high type of Christian social life.* Young people are going to have "a good time." The question is as to the character of their amusements and recreation. The world is keenly alive to its opportunity, and makes constant and attractive bids for the lives of the young people. A strong B.Y.P.U. with aggressive, far-sighted, positive leadership, can go a long way toward eliminating undesirable social activities in a community and substituting therefor activities that are clean and wholesome—that do not *discreate*, but *recreate*, body, mind and spirit. A B.Y.P.U. can in this tremendous field render service of inestimable value.





## CHAPTER VI

### THE BAPTIST IDEAL IN CHURCH ORGANIZATION

#### I. PRINCIPLES AND FUNCTIONS OF CHURCH ORGANIZATION.

##### 1. *The Purpose of Organization.*

True religion is *life*, not form, ceremony, creed, organization, building and equipment. Life requires organism for visible manifestation and material existence. The more highly developed the life the more complex the organization through which it functions. The constant struggle of that which possesses life is to adjust itself advantageously to favorable environment and to overcome unfavorable forces and circumstances. To this end the organs that constitute the organism seek to relate themselves to each other for common ends and advantages. This process of adjustment of each part to every other part, and to the whole, we call organization. Organization has been well defined as "the process of developing—in an organism such as a church, an army, a human body, etc.—the organs necessary for the performance of essential functions."

The church by its very nature is both an organism and an organization. As a living body composed of living organs mutually dependent upon each other and essential to life, it is an organism. As a combination of individuals or parts systematically united or related for a given end, it is an organization. Both aspects are essential and a church is "over-organized" only when it has organizations which are not needed, or overlap, or do not function.

##### 2. *The Scriptural Basis of Organization.*

God, who is Life, is the great Organizer. Nothing that man may ever do can compare with his infinite genius for organization who created the heavens and the earth, and who from the planetary system to the microscopic atom has arranged in perfect order all things in his universe. God seems to have done all things, and continues to do all things, through the perfection of divine organization. Christ organized the twelve

apostles, and the seventy; he displayed divine wisdom in relating his followers to himself, to each other, and to the work which he intended for them to do. Paul uses the army as a favorite figure of an organized body of people, and compares a church to the human body, the most highly organized creation we know anything about. We go with the divine current when we work through and by means of organization. The pastor or Christian worker who would follow after God and his Son and the great workers whom God and Christ have used in the redemptive plan must understand the motive and value of organization.

*No Fixed and Final Plan.* The Holy Spirit seems carefully to have avoided giving details, or allowing the inspired writers to do so, regarding church organization. Great principles are laid down which must not be contravened, and great purposes set forth which are always the task and responsibility of his followers; but each age must meet its own problems and work out its own solution as to methods. The wisdom of this providence is self-evident.

*A Means Toward an End.* Organization is never an end in itself. The organism struggles to meet a demand that is being made upon it, and discovers that by a certain plan, or arrangement, or procedure, the need can be most effectively met. Organization of this plan or procedure follows, that its benefits may be conserved. In nature and in life the organization is not set up and then the organs forced into it, but the organization follows the felt need.

*Details Subject to Change.* What will work in one community may be utterly impracticable in another. What one may successfully accomplish another may be wholly unable to do. What is practicable in one age may be impracticable in another. Changes that are worth while come slowly. Impatience is the deadly foe of successful organization. "Methods are many, principles are few; methods change often, principles never do." The mastery of details is the secret of success in effectual organization.

*First Things Kept First.* The heart, the brain, the digestive organs are more important in their functions than eyes, ears, nose. The great matters of evangelism, of Bible study, of prayer, of missions, of righteous living, must come ahead of lesser matters. The voice of the Spirit must not be drowned out by the clank of machinery. Organization that is not vitalized by spiritual motive is a cold and lifeless thing. Method and

device can never take the place of spiritual passion. But granted this primacy of the Spirit, departmental and official organization, the proper grouping of workers, the development of system, etc., become effective aids to the accomplishment of these fundamental ends.

*Relative Permanency the Aim.* In projecting any new plan of organization, "How will this work one year, five years, ten years from now?" is a question that should frequently be asked. Plans inaugurated with no chance to succeed soon discredit the church and take away confidence in its ability to do the things that are possible. Completeness and harmony with other plans and policies of the church will largely determine the prospects for permanence. It is better to stick to the old plans, inadequate though they may be, for a while, and introduce the new gradually and cautiously, rather than to project a lot of new schemes some of which are bound to fail, and with their failure carry down others that deserved to succeed.

*Co-operation Essential.* A church is a unity—not a series of unrelated parts. Each auxiliary organization should respond to the same leadership, and be in accord with the general plans of the whole body. All duplication and unnecessary overlapping should be avoided. Each organization should have a distinct field of service, and its work should not trespass on the territory of other organization, or undertake to perform functions outside its sphere. Much hurtful rivalry and misunderstanding will be avoided if this principle is insisted upon and the fields of operation of the various groups closely defined.

*Every Member Utilized.* A place of usefulness should be provided for every member of the body. Then every effort should be made to get the right person in the right place. Men and women of special ability and fitness should be discovered for places of responsibility, and put in these places without reference to any desire to "honor" any person or family, or to prevent wounded "feelings" on the part of incompetents. Wise, prayerful, tactful, leadership is here needed, to be sure, and when places of responsibility are to be filled the rule should be "One person to a job." No man or woman ought to monopolize the positions of influence and honor in a church. To those who are but "privates" in the ranks should be given definite tasks worthy of their best efforts, and the officers should be looked upon as the servants of the many, not the bosses.

*Reliable Statistics.* A fundamental requisite of organization is adequate, reliable information, regarding the field, the needs,



the workers, the opportunities, present methods, equipment, resources. This requires an annual census and stock-taking, which should be done with thoroughness and care. Adequate organization is impossible without a basis of reliable statistics.

*An Adequate Program.* Likewise fundamental to good organization is a carefully devised program. Each season of the year should have its appropriate schedule of activities, determined somewhat by weather conditions, local working conditions, the plans of other churches, community affairs, etc. The various causes represented in our benevolent budget should be faithfully presented at regular intervals; evangelism should receive special emphasis during certain seasons; at other times mission study, training schools, etc., may be most successfully prosecuted; at still another season special efforts may be made for enlistment; and again for finance. At least six months in advance the church should have adopted a tentative program of activities, about which from month to month will gather much of the preaching of the pastor, who is leader and inspirer in it all.

*A High Type of Leadership.* As the organs of the body cannot function without the head, neither can a church carry on successfully organized activities without pastoral leadership. The churches are eager to follow the leading of a man in whom they have confidence, and who, with resolution and courage, puts on a challenging program. Such a conception of the task reacts on the preacher no less than on the church, and gives to him a vigor, an enthusiasm, a freshness that will vitalize his pulpit ministrations as will nothing else.

## II. THE NECESSITY FOR CHURCH OFFICERS.

Why have officers of the church? Why not let the preacher, unhampered by official influences, conduct the affairs of the church as he sees fit?

*Because a Church is a Business Enterprise.* A church is a business enterprise, and must, therefore, meet ordinary requirements of a business institution. It handles money, holds property, assumes obligations, and through properly qualified representatives must possess legal standing in the community and in the sight of the law.

*For the Division of Labor.* The necessity for assistants to the apostles to relieve them from "serving tables" that they might give themselves more completely to spiritual ministries led to the selection of the first seven helpers. From the beginning it is indicated that the work of a church includes far more

than the preaching of the gospel and the personal ministries of the pastor. If the church is God's agency for the bringing in of the kingdom of God—<sup>NO!</sup> "the reign of Christ in the hearts of men"—then it has for its task nothing less than the full salvation of every individual whom it may reach, physically, intellectually, morally, spiritually. Through these saved individuals it is then to reconstruct all society, government, institutions. It is actually to bring to pass the Bible's ideal of the reign of righteousness, first in its own community and then throughout the world. To a New Testament church is given a task of staggering magnitude, calling for the best efforts of every man and woman, boy and girl, in its membership, and the only hope of success lies in a division of labor that will find the right place for every member and put that member in his or her place.

*For Localizing Responsibility.* The ideal set forth above is scriptural and intensely practical, yet the statement becomes mere platitude unless responsibility for its achievement can be localized. This is one of the chief purposes of church officers—that the obligations to fulfill certain duties be placed specifically on those whom the church believes to be capable and fit. The average man or woman who has been truly regenerated will seek to do worthily some one of the many tasks within the church if the work is made definite and careful instructions are given for its successful performance.

*For Developing the Individual.* Not least among the values of division of labor and localizing of responsibility is the development of the individual to whom the office is given. Official responsibility placed upon an intelligent man or woman is a challenge to pride and achievement, to loyalty and consecration. Thus the "inner circle" of the faithful few is formed, the extension of which is the pastor's and the church's test of success. It is a mistake to make an officer of an indifferent or incompetent member in the hope that it will transform him or her into a faithful and competent worker; but if the fundamental qualifications are present, to give official responsibility usually will have the desired effect of calling out the devotion and spiritual power which were latent and unused.

*For Releasing Spiritual Power.* The pastor-preacher who is burdened with the details of organization and administration soon finds himself overwhelmed with minutiae, his time consumed with material matters, his spiritual power sapped. By keeping his own spiritual life at normal high-tide through study, meditation, prayer, soul-winning, he communicates spiritual

enthusiasm to his fellow-workers, and thus power is released that makes dynamic the efforts and plans of the church. Without this, little else is of much worth.

### III. THE SELECTION AND TRAINING OF CHURCH OFFICERS.

#### 1. *The Wrong Way to Select Officers.*

There is a right and a wrong way of selecting church officers. The wrong way has been so often employed that the offices in multitudes of churches have been filled by the wrong people, or by people who have no adequate conception of their duties and responsibility. Too often election to an office in the church is a mere matter of "honoring" some member, or his family. Still more often it is the result of careless, ill-considered nomination, to which no one has the courage to object. Occasionally it is due to the ambition of some man or woman who desires the office for a selfish purpose. Sometimes it is due to the desire of busy, capable people to escape responsibility by pushing forward some harmless member who is too pliable to object, but who is practically useless as an officer. Nearly all these evils arise from the practice of open nominations in a public service for which no definite preparations have been made.

#### 2. *The Right Way.*

Let the pastor create a favorable atmosphere by a strong presentation from the pulpit of the scriptural ideal of a working church, and the functions and duties of officers. The duties and qualifications of the various officers should be carefully outlined, with much earnest prayer for divine guidance in their choice. At least one month prior to the date set for election a wise, strong committee should be appointed to present nominations.

The pastor, as the church's spiritual leader, should ordinarily appoint this committee, and should serve on it as ex-officio. No one knows better than the pastor those who are qualified and willing to serve faithfully, and no one has the interest of the whole church at heart more than he. No one should be placed on this committee who is eligible for important office, to the end that there may be entire freedom in making adjustments.

This nominating committee should seek to discover the very best possible leadership in the entire church, and secure the services of the men and women best qualified for service. Several steps are suggested:

(1) *A careful list of all officers, leaders, teachers, should be made*, with a note opposite each as to duties of the position and necessary qualifications for highest usefulness and success.

(2) *A minimum standard of essential qualifications should be agreed upon*, and submitted to the church for approval. This standard may vary, but it should almost certainly include such essentials as (a) loyal church member in good standing, (b) consecrated Christian life, (c) co-operative spirit, (d) faithfulness in performance of duties, (e) willingness and fitness for service in place for which chosen, (f) readiness to learn and to acquire special fitness for responsibilities of office. Of course perfection will not be required at any of these points, but the possession of these qualifications in such measure as to insure reasonable prospect of success should be a requisite to nomination for the sake both of the individual and of the church.

(3) *A thorough canvass should be made of the entire active church membership rolls*, with a view to securing the largest possible list of those possessing in some degree the qualifications determined upon. The fault of most nominating committees is that they take the line of least resistance, perpetuating those already in office, and filling vacancies from a small circle whom they bear in memory. It frequently happens that there are many misfits in the church's staff, that there are those who are incompetent and unhappy in their work, that there are many who have too much to do, and that in the membership of the church, with nothing to do, are capable and willing people who have never been thought of but who could fill places of responsibility with ability and acceptableness. The committee should take all this into account, and go carefully over the entire church register in the effort to have before it a complete list of all those eligible for office.

(4) *The selection of the right person for the right place* should be the object diligently sought by the committee. To this end there should be careful conference with the deacons and the "pastor's cabinet" concerning general officers; and similar conference with a sub-committee from each of the church organizations—Sunday school, B.Y.P.U., W.M.U., Brotherhood. In this way each group will have a direct voice in the choice of its own officers and leaders, yet the nominating committee will serve as a "clearing house" to furnishing needful information, to guard against mistakes, to prevent overlappings, to secure the highest possible level of efficiency.



(5) *The church should elect annually all officers, leaders, teachers*, except pastor and deacons, who constitute the permanent leadership of the church, the pastor being elected for an indefinite term of service and the deacons for such term as the church may designate. In this way needed changes may be made from year to year without hurt feelings and embarrassment.

(6) *Vacancies occurring between elections* should be filled in virtually the same way—the nominating committee, after careful consideration and consultation, making nomination to the church, election taking place at any regular business meeting. So far as possible the rule should be adhered to: “One person to an office.” After virtual agreement has been reached, the nominating committee should make its report at a meeting of the church set apart for this purpose. Of course other nominations are in order, and the church may elect or not elect those recommended as it sees fit; but ordinarily the committee will represent the mind and heart of the church, and its report will meet with hearty approval. These officers should be inducted into office in an impressive inaugural service.

### 3. *A Program of Officer-Training.*

A program of officer-training would include the following essential purposes:

*Creating a deeper appreciation of the dignity and responsibility of office-holding in the church.* This may be done through sermons, addresses, the use of the bulletin, special occasions, the preparation of the church for elections, the worthy ordination and induction into office of the newly elected.

*Making clear the fundamental qualifications for spiritual lay leadership.* There is no sharp line drawn anywhere in the New Testament between the clergy and the laity. In every case the New Testament is concerned with character, with spirituality, with capacity and ability, with moral and spiritual fitness, rather than with details of administration. The former are unchangeable; the latter change from age to age.

*Providing a full-rounded conception of the work of the church in all its relationships.* A New Testament church is an entity, not a series of unrelated organizations and activities. The general officers of the church are officers of the whole church; the officers of the several auxiliaries are also officers of the church. The church, while independent, is also inter-dependent, and the church officers are under inescapable responsibility for the

welfare of association, state convention, regional Baptist convention. The weakness of our church and denominational life is due in no small measure to the narrowness of vision of the church leaders.

*The definition and delimitation of the duties and functions of each office.* Much confusion and inefficiency arises because officers and leaders do not really know what is expected of them. A fundamental axiom of efficiency is, "Know what each responsible officer is expected to do."

*Specific training of officers and leaders in their duties and functions.* This may be accomplished by personal interviews and instruction, by placing books and periodicals in the hands of officers, by officers' and deacons' training schools.

#### IV. THE CHURCH OFFICERS NEEDED.

##### 1. *The Pastor.*

The pastor is the chief officer of the church. He is not the church's "hired man," neither is he the "boss." He is God's divinely appointed pastor of the flock, overseer of the work of the church, leader of the people, undershepherd of Christ, servant of all. He is called by vote of a local church to assume the responsibilities of his office in relation to that church and community. He has no right to accept such a call unless he believes it to be the will of God and the sincere desire of the representative majority of the church. His position, his responsibilities, his duties, his qualifications, his compensation, his honorariums, should all be clearly understood and agreed upon before he accepts the call. The relationship thus assumed should ordinarily be for no set period of time, but, pending the leadership of the Lord to another field or the wish of the church to the contrary, the term of office should be for life.

##### 2. *The Deacons.*

The deaconate is the spiritual lay office corresponding to the office of the ministry. The "seven helpers" of the sixth chapter of Acts are not called "deacons," but their selection under the guidance of the Holy Spirit seems to have been the origin of the office. Notice the qualifications of these men: "Of good report, full of the Spirit and wisdom." Read carefully 2 Timothy 3, and compare the qualifications named for deacons with those given for pastors. A deacon, therefore, is not merely a business officer of the church. He is a specially qualified man of God called by his church to high and holy spiritual service.

It is customary for the deacon, like the pastor, to be set apart by ordination. Scriptural authority for the practice is found in Acts 6: 6, where the "seven helpers" were set apart with prayer and the laying on of hands. At any rate, the practice does not contradict any scriptural principle, and seems to be a wise and necessary procedure. The same theory as to the ordination of the pastor holds good in the case of the deacon, and with minor differences the procedure and public ceremony are the same. No examination is ordinarily required, although this feature might be added with entire propriety.

Shall the deacons be elected for a term of office, or for life? There is little direct scriptural authority for either view. Long established custom among Southern Baptist churches favors the ordination of deacons for life, subject to good behavior and membership in the church which elects them. A deacon moving to another church does not *per se* become a deacon in the new church home, though if elected no further ordination is required. There would seem to be no good reason why a deacon, duly elected and ordained for life, should not then be selected for a term of three to five years, a portion of the board being thus retired each year. The purpose of this plan is to untie the hands of the church in case incompetent men are in office; to inject new blood and life into the group of deacons; and to give opportunity to the deacons to sit again in the congregation as unofficial members for at least one year between periods of service.

There are admittedly some points in favor of this procedure, though it has not yet come to general practice. There is the feeling on the part of some that this plan tends to lower the dignity of the office, making the deacon rather a temporary committeeman than a permanent church officer; that it admits of too many changes, and compels the church to do without the services of some of its most tried and trusted men in favor of inexperienced men who must retire just as they become useful. It is argued that a better plan is to choose with great discrimination and care the deacons, and then lay squarely upon them the responsibilities to which they have been called. The way to get rid of poor deacons is to make good deacons of them. If failing health, or age, or refusal to serve, incapacitate them, they may be placed on an inactive list; and if their lives grow inconsistent and their influence bad, after all efforts to reclaim have been exhausted, they may be removed quietly from office by vote of the church, their resignation being called for, just as in the case of a pastor under similar circumstances.

The deacons form a permanent committee, or board, and should be organized for service with regular time and place of meeting. To each deacon should be given definite responsibility for certain phases of the church work; e.g., finance, worship and fellowship, educational work, missions, sick and needy, new members, property, etc. One or more deacons may be thus charged with responsibility for these definite interests, and may then associate with themselves such other members of the church as they choose. In the group plan of organization described elsewhere the deacons will logically be the key-men, and around this plan of unified activities will gather their labors and counsel. The meetings, ordinarily presided over by the chairman, will be for the purpose of reviewing the work of the church and planning its program.

The deacons of a church should be the pastor's warmest friends and most loyal allies. Much depends on the attitude of the pastor. By patient consideration, sympathetic understanding, vigorous leadership, spiritual vision and purpose, the pastor may influence and train his deacons to a high degree of real efficiency. Further details as to their duties and training will be dealt with in a later chapter.

### 3. *The Treasurers.*

Many churches find it best to have at least two general treasurers—one for the care of local funds, the other for missionary and benevolent funds. The treasurers should be good business men of unquestionable integrity, with deep appreciation of the spiritual nature of the office. Each treasurer should be carefully instructed as to his duties and responsibilities in a written resolution adopted by the church before election, or upon election. Into the hands of each should be placed a few of the most helpful books on stewardship and church finance. Ordinarily the treasurer will be a member of the board of deacons. Among other duties, it will be the business of each treasurer (1) to receive and disburse all money from all sources for specified objects; (2) to relate himself properly to all other treasurers of all other organizations and societies within the church; (3) to lead in devising and carrying out an efficient and adequate financial plan for the church; (4) to keep on hand ample supplies and wait on each new member with subscription card and envelopes; (5) to plan for taking regular collections in a dignified and worthy way; (6) to keep accurate record of all contributions, to send out regular statements and receipts, and to make regular and full reports; or to supervise same if book-



keeper or church secretary is employed; (7) to lead in the development of the church in the grace of giving.

Every reasonable precaution should be taken to safeguard the church's funds, and to protect the good name of those who handle these funds. For this reason one man alone should never be made responsible for receiving and disbursing church money. If there are two treasurers, they will together open the envelopes containing the offerings, will together count the loose collection, will together keep the accounts of individuals, will check each other in the disbursement of funds. If, however, a church prefers one treasurer, similar safeguards should be provided by having associated with him one or two others of unquestioned integrity, who will assist in the manner described. Sometimes a church finds it desirable to have, in addition to the treasurer, a current expense secretary and a missions and benevolence secretary, all three being associated in the receipt and disbursement of funds. Where a building fund is to be handled it is usually best to elect a separate building fund treasurer, who will be associated with the other treasurer or treasurers. No bills should be paid which have not been properly approved in writing by the purchaser and the finance committee; and all checks issued in the name of the church should be countersigned by the chairman of the finance committee.

The practice of using missions and benevolence money for other purposes, either temporarily or by permanent diversion, is indefensible; yet it has often been done. The church should require that local expense funds and denominational funds be kept sacredly separate, the use of money given for other purposes in the payment of local expenses being looked upon as downright dishonesty. The church should instruct its treasurer to remit all denominational money at least monthly, thus saving to the denomination many dollars in interest charges.

The treasurers and the finance committee occupy an exceedingly important place in the life of the church and of the denomination, and should count it their duty and privilege to develop a stewardship conscience on the part of every member of the church, and to make the church count in the largest possible way in the enterprise of the kingdom.

#### 4. *The Clerk.*

The clerk should be one who has had some training and experience in clerical work, a regular attendant on all the public services, prompt in performing his duties, spiritually-minded.

He should be impressed with the fact that he is at the head of the church's statistical department, and that the keeping of careful and accurate records in all departments, together with a concise history of the work of the church in all its phases, depends largely upon him. His outstanding duties are: (1) to make and keep accurate enrollment of the members; (2) to see to it that the names of new members are entered promptly; (3) to secure letters for those presenting themselves under the watch-care, and to grant letters promptly upon action of the church; (4) to keep accurate minutes of every public service of the church; (5) to keep a correct, revised list of all officers and committees, and secure from them regular reports; (6) to present for the church's consideration recommendations and suggestions from any proper source; (7) to assist the pastor in guiding the business meeting expeditiously, by presenting in written report the items for consideration, with resolutions and recommendations if desired.

The church clerk should be looked upon as far more than a mere bookkeeper and recorder. He is church historian, publicity director, efficiency promoter, with splendid possibilities for usefulness in keeping the church acquainted with its history, informed concerning all its activities, alive to all its opportunities and needs. Few men in a church can render a larger service than a church clerk who takes his work seriously and enters into it with enthusiasm.

### 5. *The Chorister.*

It is needless to emphasize the importance of good music in the services of the church. Yet few churches at all approximate their possibilities in the use of music because of lack of proper leadership. The chorister is an important church officer. He ought to be a man of real religion, common sense, tact, and a good knowledge of music. He ought to be willing to sacrifice "high standards" in order that the music may be for all classes alike; and yet he ought to seek to maintain genuinely high standards in the musical service. He ought to prefer getting the people to sing to singing himself—a developer of the musical abilities of the congregation. With him will be associated a strong choir, carefully organized with regular meetings for practice. His duties may be thus briefly indicated: (1) to direct the music in all church services, and to have oversight of music in auxiliary meetings; (2) to co-operate with the pastor and leaders in planning for appropriate and effective musical services; (3) to develop the musical abilities of the congregation indi-

vidually, in choirs, in mass; (4) to make the service of song most effective for spiritual ends.

#### 6. *Chairman of Ushers.*

Here again is a place of much importance and large usefulness to which little attention is given. The chief usher should be a faithful attendant, cheerful, optimistic, well-liked, a good mixer, a personal soul-winner. His duties may be suggested: (1) to study the congregation and church building, with a view to the comfort and welfare of all; (2) to organize a group of fellow-workers to assist in greeting and seating all attendants upon the public service; (3) to devise and keep a record system for reporting absentees and visitors to pastor and group leaders; (4) to create and maintain for all a spirit of cordial welcome; (5) to utilize every opportunity for personal soul-winning, and the enlistment of others in this work; (6) to get the pastor in touch with those who ought to meet him, or who need his personal services; (7) to provide carefully for the comfort of the congregation, particularly in the matter of heat and ventilation.

#### 7. *Other Officers.*

The officers and teachers of the Sunday school, the B.Y.P.U., the W.M.U., the Men's Union, are officers of the church, and should be elected by the church, to which regular and full reports should be made. The qualifications, duties, selection of these officers will be studied elsewhere, in connection with the work of these auxiliaries.

#### 8. *Committees.*

A multiplicity of committees may look imposing on paper, but in actual practice does not get results. A committee should never be appointed if the regular organization of the church and its auxiliaries can take care of the need. A well-organized church, with the group plan for the whole church, will have need of very few committees. These should be appointed for specific purposes, and discharged when their reports have been made to the church. It is sometimes well to have a special standing committee for such purposes as the assistance of pastor and candidates in the administration of baptism, preparation for observance of the Lord's Supper, etc. Some one has well said that the best committee consists of three members, two of whom are incapacitated for service.

## V. ORGANIZING THE CHURCH AS A WHOLE.

Careful departmental organization is necessary for the efficient functioning of the church in its various fields, and yet such organization is not without its dangers. Sometimes the work of the various groups will be unrelated and will overshadow interest in the work of the church as a whole. Departments become competitive instead of co-operative. Again, the same people will be leaders in various organizations while other members have no place of service at all.

Two remedies are suggested which have been found effective and successful in many churches with, of course, difference in details as may be necessary because of local conditions.

### 1. *A Group Plan of Organization.*

The plan, simply stated, is that the membership of the church be divided into convenient groups—in small churches 25 to 50 in a group; in larger churches, 50 to 100 in a group. A captain, usually a deacon who is competent and devoted, is selected and placed over each group. This captain associates with himself a limited number of dependable workers, or lieutenants. The entire church membership is then equally divided among the groups. A church of 200 members would perhaps have four groups of 50 each, with four of the most capable men of the church as group captains, with each of whom would be associated four lieutenants, men and women, who could be depended on to do the work assigned. Certain members of the church having been assigned to the captain of the group, he then in turn assigns a given number of these names to each of his lieutenants. They then have oversight of this limited number for the following purposes:

*Attendance upon Public Worship.* Each group will undertake to keep accurate records of attendance upon the public services of the church. The group captain and his lieutenants will make note of the absentees in their group from the preaching and prayer meeting services, and persistently endeavor to see that those in their group are faithful and regular attendants upon the services of worship. Monthly meetings of the group captains and lieutenants should be held, and reports made showing the standing of each group with reference to the faithful attendance of its members.

In fact, the monthly meeting of captains and lieutenants is one of the essentials in the effective operation of the plan. The detailed reports should usually be graphed so that the efficiency



(or inefficiency) of each leader is immediately evident. Thus effort is stimulated, and the inactive leader tends to "get busy or get out."

*For Social Service.* Without multiplying organizations, the social life of the various groups may be ministered to in normal and vital fashion. One pastor, for instance, has his cabinet meeting of group captains and lieutenants on an evening during the month, and an hour later "open house" is kept in the basement of the church for the entire church membership, one of the groups being responsible for the program, refreshments, etc. An effort is made to have the pastor meet every member of the church on this evening, and to have the members of the church become better acquainted with each other. Again, the pastor may be kept in close touch with the needs of his field through the group captains and lieutenants, and may make his visiting and other pastoral ministrations much more effective. Thus, too, relief may be had by him from unnecessary labors that others may perform under his supervision in the care of the sick, the needy, the neglected, newcomers, the indifferent, the backslidden.

*In Evangelism.* This group plan of organization manifestly increases the opportunities for pastoral evangelism. In the various groups of young people he may easily arrange for occasions when the evangelistic message will be presented by him with even greater effectiveness than from the pulpit to a mixed audience. Further, he may multiply himself as a soul-winner many times over by training in personal work his various groups of Christian workers. It is easy to see how the well-developed group organization of this kind can be made to function during a special season of evangelism.

*In Finance.* Let the ideal be set up, "every member a contributor to the work of the church and the kingdom." The training and teaching groups (Sunday school, B.Y.P.U., W.M.U., etc.) should not be made collecting agencies, but are to provide teaching and training in the great doctrine of stewardship. Under the leadership of the pastor and deacons an adequate, scriptural unified financial plan will be devised and adopted. An every-member canvass will be put on annually, each group being responsible to solicit pledges from its members, and afterward to see that these pledges are promptly paid. The group plan of organization, together with the right sort of financial system, will solve the money problems of any church.

## 2. *Correlating the Church and its Auxiliaries.*

*The Pastor's Council.* In order to correlate the work of all these organizations, a "pastor's council" or "advisory committee" may be formed, consisting of the pastor, one or more deacons not officers of any auxiliary organization, the church clerk, the church treasurer, and a representative from each of the regular organizations, and two or more representatives from the congregation at large. It is understood that this council is advisory only. Its purpose is that of correlation, of unification, of discussion, and of inspiration. It does not initiate new enterprises nor act as a presbytery. It seeks to promote the whole work of the whole church. It seeks to avoid overlapping on the one hand and unenlistment on the other.

*Simplicity the Desideratum.* *Simplicity* is the mark of efficiency in church organization. The operation of the group plan for the church as a whole should not interfere with, nor take the place of, the work of the various auxiliaries. The church is a unity, and should not come to be thought of as consisting of various "societies," or "unions." The Sunday school is the church at work teaching the Scriptures; the B.Y.P.U. is the church at work training its young Christians; the W.M.U. is the church at work through and for its girls and women; the Men's Union or Brotherhood is the church at work through and for its men.

## 3. *The Unifying Power of Worship.*

For many reasons the place of central importance should be given to the preaching and prayer services; but they should be put first because of their unifying power, if for no other reason. It is in the hour of worship, in the joining of hearts and voices in praise and prayer, in the glow of exaltation and quickened spiritual impulse, that individuals and groups are fused into a single body, and true, vital unity is achieved. It is not mere sentiment or tradition that leads the thoughtful lover of Christ's cause to place so much emphasis on attendance at the Sunday and mid-week worship services. If failure occurs here, if the people in large measure abandon these services, centuries of history demonstrate that failure will soon become manifest everywhere in the life of the church, no matter how perfect the machinery or efficient the organization. Build up the preaching and prayer meeting services and a spirit of unity will be far easier to develop and maintain, without which nothing else can ultimately succeed.



## CHAPTER VII

### TEACHING AND TRAINING IN THE BAPTIST PLAN

#### I. THE EDUCATIONAL TASK OF THE CHURCH.

Christianity is essentially an intelligent religion. The appeal to the heart is always through the head. Jesus declared, "I am the truth." He is "the light that lighteth every man." "Ye shall know the truth," said he, "and the truth shall make you free." When the teaching element is neglected Christianity soon degenerates into superstition and formalism. Teaching and training agencies are not incidental in the work of the church; they are absolutely essential.

This fundamental educational responsibility of the church has been increased by the demands of modern life. Gradually, during the modern period, education has become the responsibility of the State, and in a tax-supported school system the religious element has become less and less, until today it is practically eliminated.

The average child in America devotes twelve to fifteen hundred minutes per week, eight months in the year, to secular study and activities in the public school; while fewer than 50 per cent of these same children receive thirty minutes to two hours per week for an average (with deductions for irregular attendance) of about forty Sundays per year! Adult attendance will average an even smaller proportion over a fewer number of Sundays.

In other words, with the public school practically eliminated as a teacher of the Bible, and the home functioning less and less, the church finds itself faced with the responsibility for the most important single segment in the educational circle.

Mr. H. F. Cope states the case none too strongly when he says that religious training is absolutely essential to the continuance and future growth of our human civilization. "We and our children," he argues, "in an increasing degree will have to live in a world closely integrated, a world where there will be just two possible ways of living: either we go in our old ways, each following his own desires, seeking his own ends,



governed by the passions of avarice, controlled by the philosophy of self-interest, or we may take the other course of living for social ends—instead of selfish ones; of co-operation—instead of competition; of unselfish devotion, in love and good will, to the common good—as opposed to the individual good predicated on gain at the cost of loss to others. The first is the old, secular, anti-religious way; the second is the religious way that Jesus taught.”

Through the church school we are to meet this emergency, and shape the future, as through no other single agency in American life.

Let us inquire, therefore, into the most effective agencies and methods for carrying on the educational activities of a church.

## II. THE SUNDAY SCHOOL.

### 1. *A Vitally Important Institution.*

By divine providence the Sunday school is at our hands, an institution with a wonderful history, magnificent achievements, and untold potentialities. No program of greater immediate practical importance is conceivable than that our churches lay hold on the Sunday school in mighty fashion to bring it to a stage of educational and evangelistic efficiency so as to meet the religious emergency which exists in America today, and which will overwhelm us unless it is met adequately and wisely.

The significance and widespread scope of the Sunday school are indicated by the following recent world Sunday school statistics:

| <i>Grand Divisions</i>         | <i>No. of S. S.</i> | <i>No. Officers<br/>and Teachers</i> | <i>No. Pupils</i> | <i>Total<br/>Enrollment</i> |
|--------------------------------|---------------------|--------------------------------------|-------------------|-----------------------------|
| North America .....            | 195,343             | 2,459,799                            | 17,510,830        | 19,970,629                  |
| Central America .....          | 381                 | 1,832                                | 19,098            | 20,930                      |
| South America .....            | 2,976               | 11,695                               | 159,160           | 170,855                     |
| West Indies .....              | 1,930               | 17,364                               | 171,330           | 188,694                     |
| Europe .....                   | 90,621              | 854,905                              | 8,462,845         | 9,317,750                   |
| Asia .....                     | 37,427              | 96,564                               | 1,470,818         | 1,567,382                   |
| Africa .....                   | 13,148              | 63,477                               | 726,181           | 789,658                     |
| Malaysia .....                 | 1,422               | 8,161                                | 100,463           | 108,624                     |
| Australasia and Oceania .....  | 12,898              | 89,720                               | 790,710           | 880,430                     |
| 1928 GRAND TOTALS..            | 356,146             | 3,603,517                            | 29,411,435        | 33,014,952                  |
| 1924 Glasgow Convention Totals | 347,001             | 3,520,192                            | 29,157,419        | 32,677,611                  |
| 1924-1928 Increase .....       | 9,145               | 83,325                               | 254,016           | 337,611                     |

The Sunday school army is thus seen to be the greatest army of religious workers in the world; and North America heads the list. Yet in Christian America only one child in four is in Sunday school.

## 2. *Roots in Ancient Soil.*

The Sunday school as we know it is a modern institution. Yet we are not to think of it as a recent invention. The oldest form of education in the world is religious education. From Moses to the coming of Christ the Hebrews emphasized moral and religious training, and sought development and freedom of the individual. Almost all the education the world knew for fifteen hundred years after Christ's coming was of a religious nature.

We are compelled to agree with John H. Vincent, one of the pioneer leaders in American Sunday school progress, when he insists that we unwisely associate the Sunday school of today with Robert Raikes, John Fox, and others, instead of with Paul, Peter, James and the divine Master himself. "This," he declares, "is our radical mistake. The Sunday school of the church today is as much a service of 'the church' as is the so-called 'public worship.' It has as much Biblical authority. It more really and literally follows the example and habit of Christ than our ordinary preaching service."

3. *Essentials of a Good Sunday School.* We have passed beyond the period of mere experimentation in successful Sunday school work. While of course there will always be room for change and improvement in method, certain great principles in building and maintaining a good Sunday school may be regarded as fairly well fixed.

*A good Sunday school will have converted, consecrated, competent officers and teachers.* This is absolutely essential. Religion, from the human standpoint, is both *taught* and *caught*—through contact of a sinner with a saved individual, whose personal knowledge of Jesus and the Word of God is used of the Holy Spirit to lead to repentance and saving faith. A church is under sacred and solemn obligation to see to it that the teachers and officers in its school are vitally Christian, sound in the faith, personally attractive, socially wholesome, earnest students of the Scriptures, and reasonably competent in the art of teaching. To this end they should be selected with utmost care, and given every advantage which training and study can provide.

*A Sunday school will provide adequate equipment and facilities.* Educational processes demand certain conditions and tools. The great Sunday schools of the land, whether in city, town or country, are without exception *graded* schools—that is, classes and departments are provided to meet the needs and

capacities at various life stages. For the tiny tots too young for attendance, a Cradle Roll Department is provided, thus linking their little lives to the church from infancy; at the age of four they are started in Bible study in a Beginners' class or department; from six to eight they continue their upward climb as Primaries; from nine to twelve as Juniors; from thirteen to sixteen as Intermediates; from seventeen to about twenty-four as Young People; from maturity to old age in the Adult division; and for all who are so situated that they cannot attend the sessions of the main school, there is a Home Department, which takes the school to them.

A school thus graded demands a graded building. An efficient Sunday school is not a mere mass meeting, but a *school*. This means the provision of sound-proof departmental assembly space, with separate classrooms, equipped with maps, charts, blackboards, comfortable seats, musical instruments, all combining to secure the maximum of service and attractiveness. Of course such a school will supply its pupils with sufficient literature of the best possible kind, carefully graded to meet the needs of each class and department. Such a school, run in accordance with the principles of good school management, will maintain an accurate record system, and will utilize the records to gain co-operation of teachers, parents and pupils in building into the lives of its membership at least six great character-building habits—regularity, punctuality, systematic giving, Bible bringing, lesson study, and preaching attendance.

We need not expect to build a great Sunday school without paying the price. We will not have more people in our school than we can properly care for, and teachers cannot do their best work without adequate facilities.

*A good Sunday school will maintain a program of enlargement.* Very few schools have reached even fifty per cent of their attendance possibilities. Almost any school that will pay the price can double its attendance. *First*, the school must be organized to take care of the possibilities. Sufficient new teachers and classes must be provided to take care of the increase *before it is secured*. *Second*, a careful census must be taken, of the entire community which the church serves, to discover legitimate prospects. These prospective pupils should then be assigned to specific classes, and these classes and departments challenged to go after them until they get them. *Third*, a systematic follow-up of absentees must be employed, by which newcomers and irregular attendants will be stimulated to regularity. *Fourth*,

the school must be so genuinely worth while that those who come will be repaid for their coming.

*A good Sunday school will be rightly related to the church as a whole.* The Sunday school in this conception, is not an auxiliary to the church—it is a church organized for Bible study. What more reasonable minimum requirement could a church establish than that its members study the Book on which their religion is founded? One may hold nominal membership in a church without attending Sunday school, but can he be a *real* member and neglect the fundamental requisite to being an efficient and intelligent Christian?

It appears with equal certainty that attendance upon the teaching service is wholly incomplete without corresponding attendance upon the preaching service. Study and worship are two halves of an inseparable whole in the nurture of the Christian life. Mere complaints, tricks, and devices will not suffice in securing the attendance of the Sunday school constituency at the preaching hour. A program of education must be launched in the school, which will depend for its success upon *a thorough understanding with teachers and officers, intelligent co-operation on the part of parents, and a conscience developed on the part of the Sunday school pupils.* To this end, the line of distinction between the two services must be broken down, the two services being merged into one so far as practicable, the pastor, deacons, and church officers being co-operating leaders of the Sunday school forces.

The plan of merging the two services has, with many variations, been tried out extensively and with gratifying success. Instead of two wholly independent services, emphasis is placed upon the Sunday school hour as an hour of teaching, with a minimum of the element of public worship; and upon the preaching service as an hour of worship, inspiration, and evangelism. The classes are dismissed at the close of the lesson period to reassemble in the preaching auditorium, where the pastor and superintendent jointly assume charge, a carefully planned service of announcements, song, prayer, Scripture reading, etc., being followed by the pastor's message from the pulpit. The time required for the two services is thus shortened, much useless formality—as the singing of unintelligible solos and anthems—eliminated, and the pastor given the priceless privilege of preaching to his young people. Again it must be emphasized that this plan will succeed only where there is cordial and hearty co-operation on the part of Sunday school teachers and officers,



and sympathetic understanding on the part of pupils and parents.

The Sunday school, furthermore, must become the recruiting field of the church for its other organized activities. The Sunday school is the most inclusive of all the church organizations, and from its ranks should come new members and workers in all departments of the life of the church.

#### 4. *Functions of the Sunday School.*

Many a school that is not reaching its possibilities does not know where the failure lies. The leaders do not have clearly in mind just what should be accomplished. What then shall we recognize as the functions of the Sunday school?

*Bible Study.* Baptist churches live or die according as they teach the people the Word of God. A Baptist church whose members do not know God's Word is a dying church, no matter who is the pastor or how large is the congregation.

A Baptist church that is not reaching the people of its community for effective study of the Bible is on the way to failure. Yet here is the peculiar and perilous situation for Baptists: Our churches have made the greatest gains in Sunday school work in the nation in recent years, and yet there are 2,000,000 of our Baptist church members not even enrolled in Sunday school and not studying God's Word.

In almost all the churches there are some who, under the Spirit's leadership and wise pastoral guidance, have caught the vision of the church at work teaching the Bible; hence our great Sunday school gains.

But the great masses of our church members have not caught the vision. Hence almost two out of every three of our members are doing no real, systematic study of the Bible.

Our greatest business, therefore, underlying evangelism, doctrinal soundness, Christian education, missions, and all that we do, is to get our own people to study and to know God's Word, and to lead others to study and to know it. At this point we shall win or lose all along the line.

*Finance.* The Sunday school's problem of finance is not that of raising enough funds to carry forward its work. The Sunday school is the church exercising its educational function. Why then should not the system of giving be educative, and the subject of stewardship and giving be a part of the school's curriculum? It is vain to train a child to bring a nickel

to class to support the Sunday school and then expect him within a few years to transfer his allegiance to the church and give a larger amount. Why not let both the child and the adult make one worthy offering either in the Sunday school (if too young to attend the preaching service), or in the worship service, this offering to be used to support the whole work of the church? If an offering is made both in the Sunday school and at the worship service, let it be clearly understood that the former is turned over to the church for the support of the church budget. Furthermore, in the regular organization of the Sunday school, there is available a much more natural organization for the every-member canvass and the normal follow-up work through the year than can be made by more or less haphazard selection and training of any group for this important work.

*Worship.* Worship is a normal exercise in the human soul. "Man is incurably religious," and yet worship depends upon certain conditions for highest success. Efficiency in its exercise demands instruction and training. Here the Sunday school finds one of its most important functions.

Worship training should begin very early in the life of the child. The Sunday school, through its "Cradle Roll," can foster such training by inspiring and instructing the parents. As soon as the child enters the Sunday school he should find himself participating in a worship program graded to meet his needs and those of a group of like age and development.

In no other place in the church is there an equal opportunity to adapt the materials of worship, the order of service, and the general environment to the needs of the worshipers.

*Evangelism and Service.* The Sunday school, in the very nature of the case, is evangelism's chief field. It gathers the young at the most plastic period of life. It includes in its membership on equal terms the unsaved and the saved. Its organization and curriculum lend themselves to evangelism. The Sunday school that is not normally, persistently, aggressively, earnestly evangelistic is a failure. Nothing can atone for the failure to bring its boys and girls, men and women, into saving relation with Christ and obedience to him in church membership.

But the fruit of evangelism is not simply the saving of the individual. We are saved to serve, and the Sunday school offers unequalled opportunity for Christian service. It is, indeed, the strategic point of attack in all the things which a New Testament church is set to do. Dr. Samuel H. Greene, who through a pastorate of forty years built the great Calvary Church and

Sunday school of Washington, D. C., used to say to his teachers, "Without your work, all my work would ultimately fail." Let us heartily believe that in the Sunday school we have one of the world's most important enterprises for practical Christian service.

*Missions.* The evangelistic motive, rightly interpreted, knows no geographical limits. The evangelistic responsibility of the church is not complete until it is providing through its Sunday school adequate instruction regarding the unevangelized of every nation. On the other hand, no finer materials of instruction, apart from the Bible itself, can be found for Christian development and character building than are afforded by the annals of missionary history.

The Bible is a missionary book. The church is a missionary institution. The Sunday school is the church at work teaching the Bible. Therefore, the Sunday school is a missionary agency, and is untrue to its great purpose if it neglects to teach and to practice the principles of missions.

Ten items in a missionary standard for the Sunday school are suggested:

- (1) Prayer for our mission fields every Sunday.
- (2) Prayer for individual missionaries.
- (3) Mission study classes.
- (4) An annual "School of Missions."
- (5) A circulating library of missionary books.
- (6) Subscriptions for *Home and Foreign Fields*.
- (7) Regular giving by each member to Co-operative Program.
- (8) A worthy special offering on Missionary Day.
- (9) Special effort to win the lost in our midst.
- (10) A house-to-house census to discover and enlist the unreached of our community.

### III. THE DAILY VACATION BIBLE SCHOOL.

The weakness of the Sunday school's program is immediately evident. At best the time is inadequate for the needed religious instruction. The class periods are too short and infrequent for the best work. For instance, the principle of learning by doing, which is basic in modern educational method, can be used with difficulty, if at all, in the brief and widely separated periods of the regular Sunday school.

To supplement the work of the Sunday school and overcome its weaknesses a fine agency has been developed in the Daily Vacation Bible School (called for brevity the D.V.B.S.)

### 1. *What it is.*

Homer L. Grice in "The Daily Vacation Bible School Guide" defines the D.V.B.S. as "a school conducted by a local Baptist church, generally in its own building, during the summer months when the public schools are closed, for the children of the community over five and under seventeen years of age. It runs four weeks, five days a week—a total of twenty days. Its daily sessions are nearly always in the morning. There are two and one-half hours for the Beginner department and three hours for the other departments."

### 2. *Origin and History.*

In July, 1898, in the Epiphany Baptist Church of New York, the pastor, Dr. Howard Lee Jones, assisted by Mrs. Eliza Hawes, a sister of Mrs. John A. Broadus, conducted a school from which the D.V.B.S. developed. After conducting his third school, Dr. Jones enlisted the interest of Rev. Robert G. Boville, executive secretary of the Baptist Board of City Missions, in promoting vacation schools as a part of the Board's missionary work. Under Dr. Boville's vigorous leadership the work spread rapidly; its principal development from 1905 to 1915 was interdenominational, however.

The beginning of denominational interest was with the Presbyterian Board of Home Missions, which in 1910 began promoting schools as a missionary proposition. The Northern Baptists were the second large denomination to promote Vacation schools, creating a distinct department in 1915. Southern Baptists created the D.V.B.S. Department in the fall of 1924 and elected Rev. Homer L. Grice, a Georgia pastor who had been promoting Vacation schools in his church, to be the first secretary in charge. Mr. Grice has edited a complete set of departmental Vacation school textbooks, and under his direction the Southern Baptists are rapidly assuming a place of leadership in this important field.

### 3. *Characteristics and Functions.*

To the question, "What are the outstanding characteristics of a Daily Vacation Bible School?" Dr. Albert H. Gage makes this reply: "A vacation school is different from any other kind of school. It is not like a Sunday school or public school. It is vacation time. Vacation means a change, not necessarily



going away from home. Vacation means a good time. We expect the boys and girls to have a good time. We do the things that they like. The whole program is built to fit the life of boys and girls and bring them real joy. Much is made of the devotional part of the program. Instruction is given entirely through stories, either told or dramatized. There are no textbooks; songs and Scripture are memorized. Every child loves to make things. In the school they are taught to make many things neatly and accurately. In all their work they are taught the simple art of working together as Christians. This school uses the idle church building in the vacation time to give the boys and girls of the immediate community, irrespective of creed, a happy and profitable time in Christian surroundings and under Christian leaders."

#### IV. THE BAPTIST YOUNG PEOPLE'S UNION.

The young people's problem is as old as the human race. Youth is the only stuff of which manhood and womanhood may be made. Christ was a young man during the time of his earthly ministry and drew to himself a group of young men. The early churches were greatly concerned about the young people—witness catechetical schools and other movements for reaching and training young people in the early Christian period.

##### 1. *Discovery and Development.*

*Sporadic Young People's Organizations.* As early as 1848 we find record of a "Young People's Society" in the First Baptist Church of Rochester, N. Y. A similar society was formed in 1853 in the Strong Place Baptist Church of Brooklyn. In 1858 a "Young Men's Association" was organized in the Tabernacle Baptist Church of Philadelphia, which grew to large proportions. These organizations usually followed a revival, and were prayer and testimony meetings, with the simplest form of organization. They died as the wave of interest created by the "big meeting" waned. A step forward was made when, in 1878, Dr. Hurlburt, a Methodist pastor of Hoboken, N. J., organized 100 young people (men and women) who signed a pledge of loyalty and faithful attendance. The young people's societies, or prayer meetings, grew to be a common feature of the revivals which characterized the last half of the nineteenth century.

*The Young People's Society for Christian Endeavor.* Dr. Francis E. Clark, a Congregational minister of Portland, Maine, became greatly concerned about a number of young people who

had been brought into his church through an evangelistic meeting. The question arose, "How was this band to be trained, how shall they be set to work, how shall they be fitted for church membership?" At length he invited to his house the young people of the congregation to consider the formation of a society for Christian work. "They responded in large numbers," he writes, "and after talking the matter over, finding them willing and eager to enter upon religious duties, we formed a society of Christian endeavor of some sixty members." The characteristic features were "the prayer meeting pledge, the consecration meeting, and the committee work."

At last the idea had been hit upon which would give permanence to the work of the young people. Dr. Clark was a good advertiser and gave wide publicity to the success with which his Christian Endeavor Society met. The movement spread with almost incredible rapidity. Within five years there were 850 societies, representing eight denominations, 33 states, and seven foreign countries. Great conventions of Christian Endeavorers were held, at which inspirational programs were put on that attracted as high as 50,000 delegates, as in the Boston meeting in 1895. It looked as though every evangelical church in America—and perhaps in the world—would soon have a Christian Endeavor Society.

The ambitions of the promoters were unbounded as they undertook to make this inter-denominational organization the norm for the religious development of young people throughout the world. Inevitably these ambitions resulted in the organization becoming a closed corporation, practically excluding all denominational influences and control. The Christian Endeavor movement served a great purpose in the interest of the young people of the churches, but it was destined to be superseded by another and more effective type of organization.

*The Epworth League.* The Christian Endeavor movement was very popular for a while among the Methodists. From time to time efforts had been made by various Methodist young people's societies to form a distinctive Methodist organization. This was persistently opposed by the Christian Endeavor headquarters. At length the reaction against the inter-denominationalism of the Christian Endeavor Society became so pronounced that, under the leadership of Bishop Vincent, Methodist Young People's "Leagues" and "Societies" were united, in 1889, in the "Epworth League." This organization of Methodist young people was a protest against the failure of the Chris-

tian Endeavor movement to relate the young people directly to the local church and denomination. The Epworth League was modeled in essential respects after the Christian Endeavor Society, but the organization was made much more elaborate and work in and through the local church was emphasized.

*The Baptist Young People's Union.* It was no less difficult for Baptists than for Methodists to remain silent when the denominational tenets and practices dear to their hearts were ridiculed and played down, or at least passed over in silence, in Christian Endeavor meetings and literature. The "Loyalist Movement" was started in 1887, which looked toward more denominational emphasis in Baptist Christian Endeavor Societies. In 1889 a convention of Baptist young people was called in Kansas City and later in 1890 a conference was held in Chicago, representing fifteen states.

As usual the Christian Endeavor authorities vigorously opposed this movement, but without result. The Baptist Young People's Union of America was organized, modeled at first largely after the Christian Endeavor Society, except that the plan and purpose were not the control of Baptist young people through a central organization, but a federation of Baptist Young People's Societies for common ends. At first the topics set forth by the Christian Endeavor leaders were adopted bodily, but treated by Baptist writers, the literature being issued from Philadelphia by the American Baptist Publication Society.

The Baptist churches, North and South, rallied around the leaders in this movement, and although there was much indifference and some antagonism in the beginning, the B.Y.P.U. came to be accepted within a few years as the model type of organization for the young people of a Baptist church. In 1891 the Baptist Sunday School Board was established by the Southern Baptist Convention. A committee on B.Y.P.U. work in the South was appointed, and the Baptist Sunday School Board, working with this committee, took over the publication of B.Y.P.U. literature. Special workers were placed on the field, resulting in a great forward movement among Southern Baptist churches in the interest of organized young people's work. In 1920 this committee was discontinued and the B.Y.P.U. work made a regular department of the Sunday School Board.

## *2. Problems and Difficulties.*

*The Need to be Met.* Effectiveness in Christian service demands training. The young Christian is untrained. Training

requires practice in doing as well as instruction. The preaching service, the Sunday school, the prayer meeting, do not give the specialized training that equips the young Christian for efficiency in the duties of church membership and in practical Christian service.

The practical need that must be met is for a simple organization, distinctive in type, confined to groups of young people of congenial ages, combining in proper proportion the elements of instruction, expression, Christian activities, and social contact. At the heart of this need is the untrained, inexperienced, immature Christian, and the supreme concern is for *the development of the individual*.

*Mistakes to be Avoided.* The demand of these young Christians in a distinctive young people's organization is not for a miniature church, nor for a teaching service, nor for a Christian culture course, nor for a prayer and testimony meeting. Again and again efforts to provide for the needs of young people along these lines have proven ephemeral and disappointing. There is no need of useless experimentation at this point.

Furthermore, it has been established beyond question that a successful young people's society must consist of a comparatively small number, broken up into still smaller groups, to each one of whom are committed definite responsibilities, rather than an indeterminate "congregation"; and that the unions should consist, for the most part, of Christian young people, members of the church, and of congenial ages and interests. Compromises made at these points nearly always result in lessened efficiency, if not ultimate failure.

*Difficulties to be Overcome.* First, *lack of mature leadership and initiative*. This is the chief difficulty. A good B.Y.P.U. is possible in any Baptist church where the pastor knows and cares, or where a consecrated, capable adult, with the love of Christ and young people in his heart, is willing to play the part of organizer, developer, inspirer, helper, withal keeping in the background and refusing to be discouraged.

The next difficulty is *lack of church support*. Many churches do not take their B.Y.P.U.'s seriously. There is often little oversight or report. Little definite interest is taken in the officers, meetings, results; consequently the young people do not take themselves seriously and their work goes to pieces. Deacons seldom feel that they are as responsible for the B.Y.P.U. as for any other organized activity of the church.



Again, *lack of leadership among the young people*, or the wrong type of leadership. Let us recognize frankly that young people are frequently unable to guide wisely their policies, and, avoiding all semblance of patronage or dictation, bring to their aid mature leadership, counsel and encouragement.

In the majority of churches, there is a serious *lack of equipment*. Few churches provide proper equipment for the work of their young people. A minimum of equipment is a separate room for each organization (Junior, Intermediate, Senior), sufficient literature, record books, supplies, etc.

Strange to say, there is often an *unpardonable lack of sympathy* for youth and its problems among adults who seem to have forgotten that they were once young, and can no longer appreciate the restlessness, energy and boisterousness of young people. The desire of these well-meaning grown-ups to retain the artificial dignity and stiff formality of all church services greatly hinders efforts to enlist young people in religious activities.

Frequently interest lags because of *lack of definite tasks*. Young people want something to do. They should be given specific guidance under the direction of the church. There is a wealth of opportunity for service of great practical worth in every community, and the young people, more than any other group, can be harnessed to these tasks; but the impossible must not be expected—that on their own initiative, sustained by their unaided efforts, these young people should discover and carry on worthwhile projects.

### 3. *Methods and Aims.*

*The New Conception.* In the original plan there was *one* young people's society in a church, for which a few choice spirits were responsible, and to which all were invited to come and listen. In the new conception all this is changed. The B.Y.P.U. is the training department of a Baptist church, its motto being "All Baptist Young People Utilized." Just as the church conducts a teaching service, usually prior to the Sunday morning service of worship, so it conducts a training service, usually just preceding the evening service of worship. The same relation exists between the training service and the preaching service as between the Sunday school and the preaching hour—they are inseparable halves of a whole. Where the right spirit and understanding exist, the B.Y.P.U., with its great gathering of young people, becomes the strongest support of the preaching service which follows.

The new conception, therefore, contemplates the training in church membership and Christian service of *all* Baptist young people of a church. To this end the organization must be carefully graded, a minimum number of unions being three—Juniors, nine to twelve; Intermediates, thirteen to sixteen; Seniors, seventeen and up. In many churches this number is increased, new unions being formed as rapidly as the attendance in any one union grows beyond forty or fifty. Some churches have a dozen to a score of unions meeting simultaneously, with a young people's leader in charge, and all the work correlated through regular cabinet meetings of officers, in what is known as the "General B.Y.P.U. Organization."

Recognition of the needs of adults for training in Christian service, and for their separation from the B.Y.P.U., has led to the inauguration of the Baptist Adult Union. In general the plan of organization is similar to the B.Y.P.U., but its programs are adapted to adult interests and the method of discussion is on a maturer plane. The Adult Union meets a deep need of the church for a simple plan of adult training to supplement the teaching period in the Sunday school. A "children's story hour" to care for the children under the Junior age rounds out the scheme and provides a place in the evening, just before the preaching service, for an hour of training adapted to the needs and capacities of the entire church membership.

*Training the Workers.* Nowhere is exact knowledge and skill in performance more necessary than in work with young people. Failure is inevitable where leaders and officers are untrained. Recognizing this fact, the B.Y.P.U. Department has issued a series of "Manuals" or concise textbooks for the information and training of B.Y.P.U. workers. These manuals set out with great clearness the plans, methods, and aims in young people's work, and are indispensable.

At least once each year every church should provide for a "Young People's Study Course Week." In addition to the manuals, other suitable textbooks are announced from year to year. A good plan for such a course, in a single church, or a group of churches, is, after thorough preparation, to meet each evening of the week for a program of devotion, study, lunch and practical demonstration. The following Sunday given over to the young people for demonstration of their work before the entire congregation will greatly encourage them and set forward their plans.

#### 4. *Functions of the B.Y.P.U.*

The primary purpose of the whole B.Y.P.U. organization is training in church membership. It affords practice in all the essential church activities. We may note in summary fashion the chief direction which this training takes.

*Organization.* The whole plan of organization in the B.Y.P.U. is based on the simple, democratic group principle which provides for active participation by all the members of the group. The B.Y.P.U. provides the two essential elements in a democracy, *i.e.*, voluntary co-operation and shared interests. The members learn to do by doing. As Mr. J. E. Lambdin points out: "The officers, the committees, and the groups in a B.Y.P.U., all constitute a superb practice ground for those who, tomorrow, will be the deacons, Sunday school superintendents, teachers, leaders of young people, and workers in the ranks of our churches."

*Public Expression.* Through the opportunities for study and self-expression provided by the B.Y.P.U. the young Christian finds and develops his talents, his initiative, and his qualities for leadership. He gains poise and self-confidence as his spiritual life deepens. He learns to think on his feet, to express himself clearly, to give a reason for the faith that is in him. From a silent listener he grows to be a witnessing Christian delighting to take part in public worship and to bear testimony for Christ.

*Missions and Evangelism.* The B.Y.P.U. spirit is essentially a missionary spirit. One topic each month is devoted to the study of missions, in which the lives of missionaries are reviewed, mission fields are studied, missionary teachings of the Bible are presented, missionary needs and opportunities are considered. Many volunteers for missionary service date their conviction from the presentation of the missionary appeal in the B.Y.P.U., and thousands of others have become enthusiastic supporters of the missionary enterprise because of the information and inspiration which have come to them through these monthly missionary meetings. While the B.Y.P.U. meeting is not an evangelistic service, it trains young people in the art of soul-winning and sends them out to be effective personal workers.

### V. TRAINING CHURCH OFFICERS.

#### 1. *For General Duties.*

An office in a church of Jesus Christ carries with it great privileges and grave responsibilities. Men and women ought

not to be elected to such an office without being made to realize the seriousness of the matter. Certainly officers should not be elected against their will, or to interest them, or to gain their influence, or to flatter them or their families.

Poor officers are the bane of our churches. One way to insure better officers is by informing the church membership as a whole concerning the qualifications and duties of the various officers. Church officers must, of course, be drawn from the congregation, and in Baptist polity are chosen by the congregation. A church membership uninstructed in the work of its officers will inevitably make wrong choices.

Before election, therefore, each prospective officer should be reasonably informed concerning the duties of the office to which it is proposed that he be chosen; and lacking such information, he should be consulted in advance of election, wherever possible, to discover his attitude toward the work and his willingness to prepare himself for the tasks involved.

## 2. *For Specific Duties.*

A general understanding of the duties of an office is, however, not sufficient. Upon election each officer should be given a course of private instruction that will fit him for the place to which he has been chosen. This can often be accomplished through private conference on the part of the pastor or other trained worker. A high function of the modern pastor is to meet privately with each of his officers, particularly those newly-elected, and with tact and sympathetic appreciation talk over with each of them the responsibility involved and the best methods to be employed. In addition, books and tracts pertaining to his work should be secured and placed in the officer's hands.

One of the most fruitful weeks a church can provide for in its calendar is "*church officers' week.*" Following a sermon on the subject on Sunday, the entire body of church officers meet for an hour or more each evening of the week, when qualifications, duties, method of work, and plans for increased efficiency will be discussed. This might well follow the annual election of officers, and culminate on the next Sunday in an installation service, when the new officers will be publicly inducted into office.

No church has the right to consider its work of teaching and training complete that does not, in addition to general methods through pulpit, Sunday school, W.M.U., B.Y.P.U., and



laymen's unions, provide for specific, definite, adequate training of its church officers.

## VI. SUPERVISION AND CORRELATION.

One of the most important things in the church's educational responsibility has been left for this closing paragraph, namely, supervision and correlation. It is not enough to provide a Sunday school for teaching the Bible, and women's organizations for mission study, and a B.Y.P.U. for practical training. The lack of unity which often results is fatal to efficiency. Often there will be competition, friction, overlapping, and omissions. The remedy is found in an educational committee and a director for the whole church.

This committee is responsible for the development and administration of a program of religious education for the whole church. Its executive head is the director of religious education. The director may or may not be the Sunday school superintendent, and may be either a paid or unpaid worker. He bears the same relation to the educational program of the church that the city superintendent of schools bears to his whole school system. He will seek to lead all the educational agencies of the church into a unified program of Christian nurture.

## CHAPTER VIII

### BAPTISTS MANAGING THEIR LOCAL AFFAIRS

#### I. THE FUNCTIONS OF MANAGEMENT.

“Management,” says Mr. Frederick W. Taylor, “is the art of knowing exactly what is to be done, and the best and cheapest way of doing it.” Applying this principle to the whole work of administration, what then shall we say are the general functions of management?

##### 1. *Discover the Needs to be Met.*

The struggle of every organism is to adapt itself to its environment. As environmental conditions change, some of the organs developed at earlier age because of a specific need become practically useless. In nearly every church there are vestigial survivals handed down from a previous epoch. One hears the question constantly asked, “What are we going to do with this or that organization? We are unable to keep it up.” The prior question is, “What need is the present organization meeting?” No organization deserves maintaining which is not meeting a real need. The church exists for the good of the community and the congregation; hence the director of the work of the church will require first of all to know what the needs of the community and congregation are.

##### 2. *Discover the Resources of the Church.*

Practically every church has far more resources than it is utilizing. In correspondence with pastors of several of the largest churches in the South, the fact seems established that not more than one out of every six enrolled members has a position of definite responsibility in the life of the church. The resources of a church may be listed under six main heads:

- (1) Resources of leadership.
- (2) Resources of service.
- (3) Resources of attendance.
- (4) Resources of giving.
- (5) Evangelistic and missionary resources.
- (6) Physical resources—building, equipment, etc.

### 3. *Secure Competent Leadership.*

Andrew Carnegie's modest boast was that he had the ability to gather about him men who were more capable than he. To this ability he attributed much of his success. The pastor today must be a many-sided man. His primary work is not that of business executive, yet he is, humanly, at the head of a great business concern with varied and multiplied activities, problems and organizations. The pastor of a church in the modern day can no more escape the responsibilities of administration than could the apostles in the Jerusalem church. The grave danger is that he will become so absorbed in the practical affairs of the church that he will neglect the more important matters of prayer, meditation, study, soul-winning and character-building. Yet it is inconceivable that the true pastor should feel no responsibility for the organizations and methods which are the chief avenues through which his preaching and teaching are to find expression.

The pastor's highest success will be achieved in gathering about him men and women of executive ability, and depending largely upon them for relief at this point, that he may give himself more fully to spiritual ministries.

The pastor, however, is not wholly relieved from business details even when he has competent business men and women about him. The fact of their competency means absorption in other matters, and unless the pastor can plan, direct, and inspire, intelligently and with confidence, he will soon find the ability of his lieutenants unutilized and wasted. It is of very great consequence that the modern pastor learn so thoroughly the principles of business administration that these duties will become practically automatic and cease to consume his time and worry him. He must become so expert that he can train others to care for the details of execution and can delegate to others the responsibilities that he ought not to bear, while all the time he keeps his hand on the steering wheel and guides away from dangers and into ways of usefulness.

## II. REQUISITES TO EXECUTIVE EFFICIENCY.

It is unjust and unfair to demand executive efficiency of the pastor and his staff of officers, and then refuse to provide the necessary conditions. A wise church will count it a good investment to secure the following equipment for the pastor and his workers:

### 1. *A Church Office.*

The pastor's *study* may be in his home, if he so prefers it, but not his *office*. One of the best rooms in the church should be set aside as a church office, where the pastor can keep office hours, and where the business of the church may be transacted.

This room should be attractively furnished and adequately equipped. A heating unit should be installed for winter, and a fan for summer. A good desk—preferably flat top—should be installed, and a set of filing cabinets placed convenient to the desk. Near the desk should be an extension telephone with both telephone and city directories accessible. A good typewriter and duplicating machine will pay for themselves many times over. Of course the church should provide printed stationery, manuscript paper, pens and pencils, manuscript folders, index cards, etc. No business executive in a well-regulated concern is expected to furnish these requisites to successful and happy work. Why the pastor?

### 2. *Competent Office Help.*

Few churches are too small to afford the pastor an office helper. Even a once-a-month country church should secure the services of a competent office man or woman who will assist the pastor in the details of clerical work. Such an individual, under the guidance of the pastor, will earn the stipend paid many times over in the one matter of financial enlistment, working with the treasurers in keeping accurate accounts of money received and disbursed, and mailing out regular monthly or quarterly statements to the membership. Shall such services be paid for? To be sure. The church gains by having a contract with the worker who thus devotes a large portion of time to technical work in assisting the pastor and church officers, whereas the volunteer worker cannot well be held to account for failure to be prompt and faithful. This of course does not apply to other workers in the church. The time of the pastor is too limited, and too valuable, to compel him to do all the drudgery of the church office—or see it go undone.

The larger churches more and more are thinking in terms of the *pastor and his staff*, and several distinct offices are being developed in consequence. For example, the educational work, where broadly conceived, demands in a large church too much time and technical skill for the pastor and a volunteer corps of officers to handle the situation properly; hence an "educational director," who gives his time to this phase of the task alone.



In the same way a specialist is often required for the oversight of the young people's work, the women's work, the finances, the music, the records, and other phases of the church's activities which are too important and exacting to entrust to volunteers alone, and which the pastor cannot supervise for lack of time or technical skill. In the churches of the New Testament there was a multiplicity of pastors, or workers, who gave to the church all their time. The modern movement is significant in recognizing, as did the early Christians, the supremely important place of a church in the lives of its members, and in providing for sufficient helpers to oversee and direct the activities of the church to the end that no single member nor phase of the work be neglected.

### 3. *Transportation Facilities.*

It is poor economy on the part of the church to compel its pastor to spend an hour making a call when an automobile would permit him to make it in ten or fifteen minutes. The possession of a car greatly multiplies the usefulness of the pastor, and gives him a sense of freedom in his work that is of incalculable value. Since the use to which he puts the car is almost wholly in the interest of the church and its membership—even his use of it for an occasional pleasure trip increasing his value—it is only fair that the church should furnish the machine and provide for its upkeep. If the pastor lives at a distance, and must use the railroad, justice demands that his transportation expenses be paid in addition to his salary, thus permitting him to come and go as often as opportunity affords and necessity demands.

## III. WORTHY CHURCH GOALS.

### 1. *The Value and Importance of Standards.*

The first and most essential step toward the improvement of any method is the devising of some means of measuring present results. That is true in farming, in engineering, in business practice, in education. Until we have some accurate means of measuring results it is impossible to know the extent to which satisfactory results are being achieved; but the moment a standard is devised and accepted, results become measurable, and the determination of relative efficiency or inefficiency becomes practicable. This step having been taken, it is a comparatively simple matter to discover where weakness lies, and what should be done for improvement.

Much of the remarkable progress in Sunday school work has been due to the application of this simple principle. A Stand-

ard of Excellence was proposed some years ago by a group of Sunday school experts, which would serve as a measuring-rod to indicate how nearly a given school was reaching its minimum possibilities. After much experimentation this standard has become fairly well standardized and generally accepted. Other standards for departments and classes followed, so that an intelligent superintendent and corps of officers and teachers may now apply these measurements throughout the school and arrive unflinching at definite conclusions as to where are the weak spots, and what should be done to strengthen them. Many factors have entered into the improvement of the Sunday school, but this efficiency device—the Standard of Excellence—underlies them all.

The idea has been extended to include two other great organizations within the church—the W.M.U. and the B.Y.P.U. If one wants to know, "What constitutes a good W.M.U.?" the answer is not far to seek: "A good W.M.U. is one that has attained and is maintaining the Standard of Excellence." In like manner a given B.Y.P.U. may be easily evaluated; if it has reached, and is continuing to meet, the requirements of the Standard, it is a worthy, reliable, working young people's society. This is not to say that the Standard is a patent-medicine cure-all. It simply means that its intelligent attainment and maintenance provides a program of work and a stimulus to improvement that inevitably results in more satisfactory achievements than would be possible without such a plan.

Why not go a step further? Why not erect a simple, practical standard for the measurement of the efficiency of the church as a whole? The pathetic situation which confronts us in multitudes of churches today is that of relatively efficient auxiliary organizations of the church, while the church itself is sadly inefficient. These children of the church have frequently outgrown their mother, and, because of her unwillingness to keep pace, because of her out-of-date methods, because of the haphazardness of her plans, they have often slipped away from her, leaving her to grieve and fret that her special services—the preaching and prayer meeting hours—are largely abandoned, and her plans for the church as a whole, neglected and forgotten.

It is wholly futile to quarrel with these live, wide-awake auxiliaries because they have succeeded in awakening intense interest in their work and have apparently lost interest in "the church." To them their work is "the church," for the church, outside of their special interest, is a very vague conception, con-

noting primarily a service of worship on Sunday morning and evening which they may or may not be accustomed to attend as passive listeners. "The church" needs to wake up, to measure its methods and activities by a spiritual yard-stick, and to dare to make change and improvement where change and improvement are needed, and to determine to measure up to a reasonable standard which it itself has adopted, and to which the whole of its constituency has been heartily committed.

## 2. *A Suggested Church Standard.*

We venture the following ten items in a suggested Church Standard of Excellence:

(1) *Competent pastoral leadership and adequate support.* A qualified pastor, giving all his time to the church or to the field made of a group of neighboring churches, paid a worthy, living salary.

(2) *Worship services every Sunday*, attended by fully 75 per cent of the resident church membership, conducted in the absence of the pastor in the morning in connection with the Sunday school, and in the evening in connection with the B.Y.P.U.

(3) *Budget system of finances*, with annual every-member canvass, accurate bookkeeping and reports; stewardship and tithing consistently taught and practiced.

(4) *Educational program*—Standard Sunday school, B.Y.P.U., W.M.U., Men's Brotherhood.

(5) *Evangelistic program*—every Sunday evangelism, supplemented by occasional special evangelism.

(6) *Missionary program*—definite educational and financial objectives; at least one mission study class for men and one for women each year; annual school of missions for the whole church; prompt remittance of mission funds monthly.

(7) *Home co-operation*—definite plans for securing aid of parents in religious education of children; making home center of religious life; child-study club or parent-training classes.

(8) *Denominational co-operation*—information concerning and acceptance of proportionate responsibility for plans and objectives of district association, State Convention, Southern Baptist Convention.

(9) *Enlistment and Enlargement*—annual census of community to discover possibilities; survey of church membership to discover unenlistment; organization of church and auxiliaries

to reach and care for possibilities; continuous, attractive publicity through circulation of denominational papers; intelligent distributions of tracts; the use of the daily and weekly local press.

(10) *Christian service*—care of sick and needy; faithful church discipline for the prevention and cure of spiritual delinquency; provision of recreational guidance for young people; community welfare work; promotion of good citizenship.

Valuing these ten points at 10 per cent each, and giving to each point a grade between 0 and 10, as the facts warrant, what grade would be given your church? What does this indicate as to total efficiency? as to weak points? as to strong points? where should improvement begin? What methods would be necessary in order to secure these improvements? What changes in present methods?

Not only would such a standard reveal points of weakness: *it would set up a program of work.* What more practical procedure could a church take than to set before itself this standard, with modifications in accordance with local conditions, and then devise ways and means by which improvement at each weak point could be secured.

#### IV. BUSINESS MEETINGS.

The principle of democracy demands that the business of the body be transacted by the body, or at least come under its approval. In matters of church business, as in all other matters, the ideal is that the majority shall rule. This does not mean, however, that every item of business must come before the whole church, since a democracy has the right to delegate certain of its functions. Officers and committees of the body may be selected and instructed to proceed in accordance with the will of the body, or given power to act, or required to report their findings or proposed actions to the body for approval or further instructions.

No church, committed to this democratic principle, should permit itself to fall into the bad practice of turning over its business affairs to a small group of members. That this frequently happens can be discovered by inquiry into the business methods of a surprisingly large number of Baptist churches. Following the line of least resistance the church's business affairs are gradually made the responsibility of pastor, a few church officers, and a small inner circle of the membership. The business meetings are in many cases attended by a small and



nonrepresentative minority of the church, the majority of the members thus coming to have practically no voice in the transaction of business. Inevitably such church government comes to be an oligarchy rather than a democracy—none the less so because it is unintentional.

Much serious attention needs to be given in modern Baptist churches to making the business meetings both democratic and efficient. To this end three considerations should be kept uppermost. (1) The business of the church should be transacted “decently and in order”; there is no excuse for haphazardness and carelessness in the transaction of the Lord’s business. (2) Church members should receive training in independent thought and speech; it is a sad commentary on the intellectual development of a people when all motions and speeches are confined to a half-dozen persons. (3) There should be constantly sought the development of a sense of personal responsibility for the welfare of the church on the part of every member; it is unreasonable to expect that average individuals will have much enthusiasm in carrying out church plans which they have had no part whatever in devising. It must be confessed that the average Baptist church business meeting does not often serve to achieve these purposes in large measure.

The following suggestions are made for improving church business meetings:

Every effort should be made to *give full information to the entire church membership* concerning the business affairs of the church. This can be done through the church bulletin, through letters addressed to all the members, through occasional statements made from the pulpit and the Sunday school superintendent’s desk, through occasional sermons interpreting the church’s business responsibilities in spiritual terms.

Preceding the business meeting an “*agenda*” or *order of business* should be carefully prepared, and placed on bulletin or blackboard so as to call it to the attention of the congregation. This “*order of business*” might well contain a brief digest of the various reports, suggestions as to new business and recommendations from pastor, pastor’s cabinet, deacons, auxiliaries, committees.

Such an agenda would of necessity require the *careful consideration of important matters by small groups in advance*, with recommendations as to the church’s action. For instance, the proposed church budget should be worked out with great care by the finance committee, and be submitted to the church for

discussion and possible revision. Officers and teachers should be nominated with great care by a competent committee, but it should be understood that this nomination is subject to revision and approval by the church. Frequently alternatives should be proposed, so that the church will be called upon to make a decision rather than merely approve a report.

*The business meeting of the church should not be dull and monotonous routine*, but should be one of the liveliest and most interesting meetings of the month. It should be preceded and followed by a period of earnest prayer. The reading of reports should be enlivened with human interest flashes, indicating at all times that records and statistics are measurements of spiritual values and not mere lifeless figures. Leaders in the various activities of the church should be called upon occasionally to interpret in spiritual and human terms the methods, objectives, results of their work. There should not be a dull moment in such a meeting.

*Practice should be provided in reaching decisions on the democratic principle.* Alternatives having been proposed, certain members should be requested to throw all the light possible on given aspects of the problem, not as a matter of debate but in the effort to find the best way. Guided discussion will thus arrive at a consensus of opinion, which will then be expressed by the vote of the church. It is remarkable how quickly a silent, passive crowd can become an alert, self-directing group after a few months' practice in thinking and deciding for themselves.

*A right attitude should be maintained on the part of the pastor and other leaders.* Several attitudes are possible: (1) the leader or leaders may propose a certain policy which has been determined upon, and then "put it across" by a species of strategy; (2) the attitude may be that of persuading the church to adopt a policy by oratory, argument, wire-pulling; (3) an "inner circle" may be "sold" in advance, and the meeting so thoroughly "fixed" as to insure the right vote. It is amazing how much time and energy are wasted in many churches because of the wrong attitudes and methods involved in these ways of securing results. The only attitude on the part of the leaders which comports with the spirit of Christ and the purpose of a Christian church is that of developing a church of praying, thinking, Spirit-led people, and then trusting them to make right decisions when the facts and alternatives are clearly put before them.

It is obvious, therefore, that the transaction of the business of a New Testament church is not an incidental matter, but is of fundamental consequence to the achievement of a church's primary purposes. Few improvements in church life are more needed than at this point, and the church which is willing to take the time and trouble to put into practice these simple suggestions will find itself repaid many fold.

## V. THE CONDUCT OF DELIBERATIVE ASSEMBLIES.

### 1. *The Purpose and Value of Parliamentary Law.*

"Parliamentary Law" is the outgrowth of centuries of experience in the conducting of business by deliberative bodies. Baptist churches and assemblies are essentially democratic, and their business should be conducted in accordance with those principles and rules which have been found most effective in democratic bodies.

The purpose of Parliamentary Law is to expedite the business of an assembly. A democratic body may do what it wants to do, but there is a right and a wrong way. Parliamentary Law may be easily abused, and made to obstruct the will of the body rather than expedite it. The best parliamentarian is he who secures the will of the body in the most efficient and satisfactory way.

Every assembly should be properly organized, with necessary officers, and brief, comprehensive constitution, by-laws or rules of decorum. Sufficient committees should be provided to take care of the assembly's business, in session and *ad interim*.

In its constitution, methods of procedure, and enterprises fostered, an assembly should keep step with progress, and this means that changes must sometimes be introduced. Wisdom dictates that these changes should be made with much care and the exercise of patience.

### 2. *Introducing and Disposing of Business.*

Business before the assembly must be properly introduced, by the proper person or persons.

The assembly, for its protection, should provide in advance a carefully arranged program or order of business, which should be adopted and adhered to, unless otherwise determined by the body.

All matters requiring an expression of judgment or decision should be determined by vote, after such debate or information as the body may desire. The method of voting should be

### 3. *Kinds of Motions.*

(2) *Privileged motions.* The comfort and well-being of the body takes highest place, hence questions of privilege are highest in rank, and may ordinarily displace any other motions. The privileged motions are:

To fix a time to which to adjourn.

To adjourn.

To take a recess.

(b) Questions of privilege.

(c) Orders of the day.

(a) For total suppression... Question of consideration.

[illegible]

(c) For partial suppression . . .  $\left\{ \begin{array}{l} \text{The previous question} \\ \text{Indefinite postponement.} \end{array} \right.$

(d) For disposal . . . . .  $\left\{ \begin{array}{l} \text{To commit, or refer.} \\ \text{To amend} \end{array} \right.$

(4) *Incidental motions.* In the disposal of subsidiary questions, *incidental* questions arise—point of order, reading of papers, leave to withdraw, suspension of rules, division of question, method of consideration. The simple, invariable rule here is: “Any question that springs up incidentally to another question, takes precedence of the question out of which it springs, and can be sidetracked only by a question that takes precedence of the question out of which it springs.”



Dr. Kerfoot thus classifies incidental motions:

- (a) Points of order.
- (b) Reading of papers.
- (c) Withdrawal of motions.
- (d) Suspension of rules.
- (e) Division of the question.
- (f) Method of consideration {
  - Limiting speeches.
  - Closing debate.
  - Taking vote, etc.

These incidental questions may be sidetracked by privileged questions alone.

#### 4. *Debatable and Undebatable Motions.*

Some questions are *debatable*; some are not; some admit of limited debate. The main question is always debatable. The subsidiary question is debatable only as it bears upon the merits of the main question. Incidental questions are not debatable as a rule, though discussion may be allowed. Privileged questions are never debatable. Dr. Kerfoot's table showing questions debatable and not debatable is exceedingly helpful:

- |  |   |   |
|--|---|---|
| (1) Allowing Debate on the Merits of the Question. | { | Main Question.<br>Indefinite Postponement.<br>Amendments.<br>Reconsideration. |
| (2) Allowing Only Limited Debate .....             | { | Postponement to time definite.<br>Commit (or refer).<br>Certain appeals.      |
| (3) Allowing No Debate...                          | { | All others not mentioned<br>above.  |

#### 5. *Parliamentary Ethics.*

The right of members to secure and hold the floor may not be interfered with arbitrarily. As long as the speaker is in order, and confines himself to the subject in hand, he may not be interfered with. But legitimate means are at hand to protect the body:

- (1) By an order of business limiting discussion of a given topic.
- (2) By limiting debate, by fixing time for adjournment, or setting time limit to speeches.

(3) By a call for the previous question.

The moderator should master the above simple principles and rules governing deliberative assemblies. In addition, he should possess a copy of the volume on "Parliamentary Law," by Kerfoot or Mell. He should avoid scrupulously any appearance of showing off his knowledge of parliamentary practice, and should be keenly conscious of the wrong committed when he utilizes his knowledge of parliamentary law to obstruct or delay the securing of the known will of a Baptist body.

## VI. ADMINISTERING THE ORDINANCES.

The New Testament gives but two ordinances—baptism and the Lord's Supper—each of which is a symbol, having no regenerating or saving power. Each is a representation of fundamental facts in Christian experience, and to each attaches high and holy significance. Baptists do not on the one hand elevate the ordinances to the place of saving "sacraments," nor on the other hand depreciate them as of little importance. We are concerned at this point not so much with the doctrine as with the practical aspects of the administration of these beautiful and meaningful ceremonies.

### 1. *Baptism.*

Little room is left for controversy concerning the original mode of baptism. The scholarship of the world is practically agreed that baptism in the New Testament was the immersion in water of a Christian believer. The word "baptize" in the Greek has never meant anything but "to dip, to immerse." The symbolism, so clearly set forth in many New Testament passages, can be satisfied only by an act which represents death, burial, resurrection—a going down into the water, a submergence beneath the water, a coming up out of the water. Baptists, while insisting with great emphasis that there is no saving power in this ceremony, have with equal emphasis insisted that the mode should not be changed, and that sprinkling and pouring, however much more apparently convenient, are spurious substitutes for a divinely given symbol.

The administration of baptism, as Baptists view it, calls for much care and consideration, to the end that its purposes may be achieved and its symbolic beauty preserved:

*Great care should be exercised in receiving candidates for baptism.* The reception of the candidate by vote of the church implies that the church is called on to consider the qualifications

for membership of the one thus seeking admittance into the church. It is unfortunate that this responsibility has become meaningless in most churches, and that the reception of the candidate has for the most part degenerated into a mere formality. A New Testament church owes it to itself and to the applicant for membership to be clearly convinced of the candidate's sound conversion and reasonable understanding of the obligations involved before voting to receive a candidate for baptism. Some thoughtful churches have adopted the practice of presenting the request of a candidate for baptism only after a careful interview with a discreet committee consisting of the pastor and others designated by the church. Surely there is little warrant for receiving for baptism individuals about whom the church has practically no convincing information.

*Baptism should be permitted to speak its message of death, burial, resurrection.* The baptistry should not be concealed behind the pulpit. If baptism occurs in the open air, every possible precaution should be taken to see that nothing mars the beauty and solemnity of the occasion. Those who are to be baptized should be carefully instructed, and a dependable committee should see that they are properly dressed and guarded against embarrassment when emerging from the water. Baptism is essentially an acted sermon, and bears witness to truths which underlie and sustain the Christian doctrine of salvation. Baptism therefore should never be made a merely incidental part of another service, but should be given a central place in the service, that it may bear its eloquent testimony and preach its convincing truth.

*The newly baptized should be deeply impressed with the sacredness of the responsibilities of church membership which they have assumed.* The value of baptism is both doctrinal and psychological. If there were no other reason for preferring immersion, its psychological effect upon the one baptized would be a sufficient justification. The mood created by this impressive act is one of deep humility, of lofty aspiration, of earnest desire to be worthy of the Christian name. Immediately following baptism is the time of all times to press for practical consecration of life and possessions, to the end that the young Christian may enroll unconditionally in the school and service of Christ. Instead of leaving the new church member to his own devices, the church should surround him with opportunities and obligations for whole-hearted enlistment in the full program of the church and the kingdom.

## 2. *The Lord's Supper.*

Baptism and the Lord's Supper, in the New Testament, are inseparable correlatives. Baptism is well designated "the initial Christian ordinance," while the Supper is happily described as "the recurrent church ordinance." The one is a symbol of entrance into the Christian life, signifying death to the old life, burial of the dead past, resurrection to a new life; the other is a symbol of continuance in the Christian life, signifying the believer's vital union with Christ, his humble obedience to Christ, his steadfast faith in Christ. The order is fixed both by Scripture and common sense; first baptism, then participation in the Supper.

That the Supper is restricted to the baptized is evidenced by the universal practice of Christian bodies; that the New Testament baptism is the immersion in water, of a Christian believer, upon proper authorization, is the plain teaching of the Scriptures and the practically unanimous verdict of modern scholarship. That the Lord's Supper is restricted, therefore, by the inevitable logic of these statements, to the scripturally baptized, is the simple, consistent position of Baptists. The New Testament itself places about the Lord's Supper certain inescapable restrictions: (1) it is restricted to and located in the church; (2) it is restricted to the pure in life; (3) it is restricted to an orderly walk; (4) it is restricted to discernment of the Lord's body; (5) it is restricted where divisions and schisms exist; (6) it is restricted to the scripturally baptized. The Baptist position regarding the sufficiency, authority, finality of the Scriptures in all matters of faith and practice compels them to a faithful adherence to their position regarding this ordinance, as well as baptism, in spite of criticism and misunderstanding on the part of some who believe and practice otherwise.

Again, our chief concern in this treatment is not for the doctrinal but for the practical aspects of the observance of the ordinance:

*Thoughtful preparation should be made for the observance of the Supper.* This preparation should be primarily spiritual, and should place much emphasis upon the religious value of the ordinance. On the Sunday previous attention should be called to the approaching event, and the people requested to come with hearts and minds prepared for participation in this solemn and heart-searching ceremony. It should not be taken for granted that the people understand the meaning of the Supper. Many adults do not, and it may be assumed that the majority of chil-



dren and young people have little conception as to the true meaning of the ordinance. While the day of controversy concerning the ordinances has happily passed, the tendency today is to take them too lightly, and particularly the Lord's Supper is apt to be regarded as a mere worn-out ceremony that consumes time and would be as well left off. The preacher can render an inestimable service by interpreting this beautiful ordinance in terms of its practical, spiritual values, not least of which is, in our age of hurry and worry, the privilege of sitting silently for a season in contemplation of the cross of Christ, the tragedy of sin, the mercies of God, the reality of death and immortality.

*Like baptism, the Supper should be given full opportunity to bring its own message to the hearts of the people.* This can not be done if the observance is perfunctory and incidental. Many churches find it profitable to make the observance of the Lord's Supper a special occasion, where it will be central in the hour of worship. A service of song, of Scripture reading, of prayer, of brief testimony, followed by the unhurried observance of the ordinance, may well take the place of the customary preaching service. On such an occasion the congregation may join in reading together the church covenant, in prayer for special objects, in silent meditation. Perhaps no time spent in the house of worship can be made so fruitful as this hour when silence gives opportunity for self-examination and heartfelt worship.

*A measure of desirable variety may well be introduced into this service.* The New Testament gives no direction as to how often the Supper is to be observed. Once a week tends to make it formal and perfunctory; once a quarter seems to be too infrequent. Perhaps once a month is the best rule, although the church may observe the Supper at any time that it appears to be appropriate. Observance at the morning hour may alternate with observance at the evening hour, in order that none may be deprived of the privilege of attendance. Occasionally the service may be held in the afternoon, the entire hour being given to the administration of the ordinance. Sometimes the observance of the Supper may occur at first, followed by meditation, worship, sermon. No effort should be spared to prevent the occasion from becoming formal and institutionalized. but much thought given by pastor and people to making the service always vital and valuable.

*Certain matters of detail should be given careful attention.* A custodian should be appointed for the care of the communion

set, who will see that it is always in proper condition. The preparation of bread and wine may well be intrusted to a small circle of consecrated women, usually deacons' wives, who will take turn in preparing the elements. Every requirement of Scripture seems to be met in the use of grape juice instead of fermented wine; unleavened bread is preferable to commercial crackers. The use of individual communion glasses has become almost universal, and is to be commended for hygienic reasons. The order of the service should be carefully prepared, and copies given to those who are to assist the pastor. Frequent conferences should be held with the deacons, that they may understand thoroughly their part, thus making possible a reverent, expeditious serving of the bread and wine. The table, covered with spotless linen, should be prepared in advance, and at the close of the service it should be reverently re-covered. The practice of making an offering "for the poor" in connection with the service may at one time have been justified, but where the church has an adequate financial system this practice would seem to have lost its justification, and often becomes a jarring note in the observance. No hint of carelessness should appear in the preparation made for the observance of the Supper, and it should never be permitted to become mere formal routine.

## VII. CHURCH DISCIPLINE.

No consideration of the subject of church management would be complete without reference to the perplexing problem of church discipline. What shall we do with backsliders and offenders?

### 1. *Underlying Principles.*

The churches of Jesus Christ are made up of sinners, saved by grace, who are scarcely expected to attain perfection in this life. A church is made up of men and women of various types and degrees of culture, with widely differing attitudes on many subjects, with varying temperaments and ideals, subject to all sorts of temptations. Strained relationships and moral lapses are bound to occur, and occasionally unconverted persons will intrude themselves into the body of believers. Jesus recognized this, as did also the apostles, and plain words of instruction were given.

The church is a "voluntary social group," a human society, and every society, for its own preservation, must have certain standards of conduct. If these standards amount to anything

penalties must be attached to their violation which are not mere forms, but amount to something. One becomes a Christian by personal relationship to Christ, but one becomes a member of a particular church by entering into a special covenant by reason of which he owes responsibility to the church and the church owes responsibility to him. Baptized believers in Christ, voluntarily united for carrying out Christ's commission, must maintain spiritual *fellowship* in (1) personal relationships, (2) doctrinal belief, (3) outward conduct.

Explicit directions are given covering these three great matters of church discipline. Christ's chief concern was for the first (Matt. 18: 15-17). Paul went further and interpreted the mind of Christ as to the necessity for unity of belief and consistent Christian conduct. (See Rom. 16: 17f; 1 Cor. 5: 9f; 2 Thess. 3: 6; Gal. 6: 1f). The spirit in which this moral supervision is to be exercised is to be that of sympathy and love, never of vengefulness (read 1 Thessalonians 5: 12-14). Proper understanding and interpretation of these and related scriptures will enable the pastor and church to lead safely in matters of church discipline.

## 2. *Methods in Application.*

The truest discipline is preventive. Busy Christians are not likely to get into worldliness and sin. Put on a commanding program, refuse to listen to tale-bearers, and difficulties will often disappear.

Idle, unenlisted, indifferent church members are the devil's delight. Active, Bible-studying, church-going Christians are not likely to give cause for discipline. The ideals of efficient organization and every-member enlistment are not alone for the purpose of securing certain objective results; the reflex influence on the participants is of immeasurable value in the growth of strong Christian character. A church is highly blameworthy which allows its members to drift into worldliness and sin through lack of nurture and exercise. Punitive discipline is a last resort, and usually reflects discredit on the church exercising it. Preventive discipline, however, is a sacred responsibility, and punitive discipline at times a stern necessity.

Forestall necessity for discipline, so far as possible, by an "annual spiritual stock-taking." Let the pastor explain his purpose to the church, and ask for a small committee of trusted brethren to go over the church rolls for purposes of revision and checking up as to fellowship. Get the church committed to a

holy determination not to harbor dead timber, inactive members, backsliders, deserters. Transfer to "unaccounted for" list all who cannot be located. Transfer to "inactive" list all who have practically dropped out of service. Make these the subjects of every possible effort to reclaim and enlist. If impossible, secure from them request that their names be removed. Failing in business meeting, quietly and prayerfully hear report of committee and recommendation for action. Make another list of those "needing care and prayer." Select strongest, most spiritually-minded deacon as chairman of a small, safe sub-committee who, with the pastor, will work and pray for their reclamation and development. Challenge these indifferent or backsliding members to consecrated service, and give them something to do.

Exercise punitive discipline with great caution. The pastor is to lead here as elsewhere, with wisdom, firmness, charity. The two great objects are the purification of the church and the welfare of the individual. Punitive discipline in a New Testament church can be exercised in two directions: (1) in prohibiting or removing from places of influence and responsibility in the church; (2) exclusion from the body. The subjects of the former are those whose lives are inconsistent, but for whom there is hope of reclamation. The subjects of the latter are those guilty of such serious offenses that they have rendered themselves unfit for church membership, and will not yield to entreaty for repentance and confession.

Let exclusion be the last resort, but do not hesitate to employ it when necessary. The following steps are suggested: (1) Get all the facts, quietly and privately. (2) Let the pastor, or some one properly designated, with a spiritually-minded brother in whom the offender has confidence, go to the accused, and in a spirit of love lay the case before him, pleading for repentance, confession, restitution, reconsecration; if this fails, after using all possible means, show him the inconsistency of his remaining a member of the church, and if possible get him to request exclusion, over his signature or in the presence of a witness. (3) With tender regard for him and his relatives, let the request be presented through a committee of deacons to the church and acted upon.

Many thoughtful pastors doubt the wisdom of singling out dancing, card playing, drunkenness and profanity, and passing stringent church "laws" against these particular offenses. Rather, they suggest holding up the ideal of consecrated,



unworldly, consistent Christian living, and dealing with *offenders*, not offenses, with *individuals*, not violations. It is well to avoid the threat of discipline, appealing to the Christian's better nature to give up worldliness, sinful practices, etc., making as easy and unembarrassing as possible a public committal. Public "confessions" are not necessary though sometimes wholesome. If the pastor and committee are satisfied of the genuineness of contrition, their statement on the offender's behalf is quite sufficient.

Remember that a pure church is a growing church, a powerful church. When the distinction between the lives of church members and the people of the world is obliterated, the church ceases to have meaning and influence. The greatest single hindrance today to true evangelism and the bringing in of God's kingdom is the appalling tide of worldliness which has swept into our churches. Somehow it must be stemmed. The place to begin to purify the stream is at the fountain head. We are often too eager for numbers, and too careless in receiving new members. A reformation at this point, making it the steadfast policy of the church to receive a new member only after careful inquiry, and then providing for careful instruction in the duties, privileges and responsibilities of church membership, would go a long way toward solving the difficult problem of church discipline.

## CHAPTER IX

### THE PRIMACY OF WORSHIP, EVANGELISM, MISSIONS

#### I. THE CONDUCT OF PUBLIC WORSHIP.

##### 1. *Responsibility for Public Worship.*

One of the finest of fine arts is leadership in a service of public worship; and one of the finest of Christian graces is intelligent, purposeful, spiritual participation in public worship. The atmosphere of reverence, of interest, of responsiveness, determines in large measure the preacher's success in the delivery of the sermon. Not only is this true, but the training of a congregation in church worship is scarcely less essential than their training in Bible knowledge, if we are to have full-rounded Christian character.

To regard the devotional period of the hour of worship as mere "preliminaries" to the sermon is little less than sacrilege. Rejecting the formalism of some other Christian bodies in their public worship, Baptists have often swung to the other extreme and unconsciously cultivated a spirit of confusion, even of irreverence. There is a happy mean, and pastor and people will do well to discover it.

*The Preacher's Part.* The example of the preacher is all-important in the cultivation of a spirit of worship in the house of God. His naturalness, poise, simple dignity, chaste language, modesty of bearing, earnestness of manner, reverence for things that are sacred, love of the beautiful, and unfeigned courtesy toward all, will soon be reflected even in the unlettered of his congregation. It is a pity that a good man should vitiate his influence and spoil the value of hours of study in the preparation of his message by carelessness and slovenliness in conducting the service of worship preceding the sermon.

*The Choir's Part.* Sometimes it happens that members of the choir do not consider themselves as seriously responsible for the results of the service, and develop bad habits of careless conduct, whispering, yawning, turning the leaves of a hymn book,

displaying inattentiveness. Nobody may observe these specific actions, but the total effect is to create an atmosphere of irreverence and inattention. Except a thoughtless preacher, no others are quite so potent in disturbing public worship as the members of a careless choir. A good practice is to have choir and deacons meet with the pastor in the study for a few moments of prayer just before the service. Needless to say, the singing should be "with the spirit and with the understanding," which would rule out a good deal of unintelligible operatic performance that never won a soul to Christ or led a heart in worship at the throne of grace.

#### *The Ushers' and Deacons' Part.*

No matter how small the church, at least one choice man, of tact and discrimination, should be delegated as "doorkeeper in the house of the Lord." Upon him and his fellow-helpers should be impressed the importance of creating and maintaining the priceless treasure of cordiality, friendliness, reverence. It should be clearly understood that no one is to be seated during prayer, the reading of the Scriptures, or a special selection of song or recitation. Cleanliness, orderliness, comfort, quiet, should be provided for at all costs. This does not imply the coldness of a marble tomb, nor the quiet of a graveyard. Indeed, participation in singing, responsive reading, or any other form of public worship, should be sought, and every care taken that hymn books and Bibles be in the hands of all who worship.

The ushers and deacons will take particular pains to see that the offerings are made a genuine part of the worship. In some churches the ushers and deacons march down the aisle double file, are handed the baskets or plates by the senior deacon, and before waiting on the congregation are led in prayer by the pastor or one of their number, after which each makes his offering before proceeding further.

Some will object that all this tends to formalism. Perhaps so, if a single order of service is devised which is followed ever after. Why always begin the service with the doxology? Why not close with it occasionally? Why not have a layman, or a Sunday school class, or a B.Y.P.U. group read the Scripture lesson sometimes? Why not train a group of junior deacons by appointing them to take the offering and act as ushers at intervals? Why not preach the sermon after the first hymn, and take the offering and spend a season in song and prayer afterward? Why not have the ordinance of baptism or the

observance of the Lord's Supper sometimes before and sometimes after the sermon? Why not put a group of laymen, or an organized men's class, or B.Y.P.U. in charge of the devotional worship, now and then, instead of the regular choir? Indeed, why not encourage lay preaching by placing responsibility on the deacons once in a while for the entire service? Formalism is a confession of mental sterility whether it be in a Baptist or a liturgical church.

*The Congregation's Part.* It is vastly important that the congregation possess habits of reverence and worship. Every preacher knows what incalculable difference it makes in his preaching if he has a *praying* congregation. The people demand serious preparation on his part; has he not the right to demand some preparation on their part? A Christian sins grievously when he comes into the house of worship without having offered earnest prayer for the minister, for the people, and for himself that he may worship aright.

Again, it makes all the difference if there is a *reverent and worshipful* congregation. Loud speech, whispering, laughing, "visiting" are unbecoming after one enters the place of worship. It would often appear that a fire had broken out across the street by the way many of the congregations rush out following the benediction; or that a vaudeville performance had just closed by the laughter and noisy gusto of others!

Scarcely worse, however, is the coldness and stiffness of some who sit in the pews—holding themselves in severe restraint lest they laugh or cry or sing or pray. A worshipping congregation is a *participating congregation*, and the church members at least owe it to the preacher to join so far as is physically possible in the program of worship.

By its very nature, public worship should be unselfish. He gets most out of a service who puts most into it. The success of public worship in its drawing power depends to no small extent on a *friendly, responsive congregation*. Ostentatious hand-shaking and professional courtesy are an abomination, but genuine friendliness is an invaluable asset. No program of public worship should neglect the stranger, the visitor, the timid newcomer, the seeking sinner.

Public worship in some sections is a decadent art that sorely needs revival. It is at the heart of religious expression, and cannot be neglected or ignored without serious loss and weakness.



## 2. *Principles of Public Worship.*

(1) *Unity.* The unity of a worshipping congregation should be greater than that of a mere assembly. There should be unity of purpose and action. A definite aim should be conceived for every worship service. Then the order of the program and the materials of worship can be made to contribute a definite part toward the attainment of these ends. The sense of "togetherness" can be further strengthened by leading the people in reading together, singing together, standing together, sitting together. Unity in worship implies total effectiveness.

(2) *Variety.* While each worship period should be a unity, variety is essential to appeal to all ages and classes and to avoid monotony and undue formality. Variety may be secured by changing the aim, the materials and the method of presentation of the message. In a given worship program variety may be secured by varying the order, by introducing new elements, by relieving the strain of attention through briefer hymns, prayers, special music.

(3) *Movement.* Variety does not mean merely "something different." It must be something that moves from one important aspect to another in progress toward a climax. The same demand is made upon a well-conducted service of worship that is made upon a good play, or a good story—movement and action toward a well-defined end. Hymns, prayers, Scripture, sermon, appeal, invitation, dismissal, will, in the words of Professor Hartshorne, "be woven into a harmonious whole which shall in its total effect induce the desired change in the minds of the audience."

(4) *Democracy.* In the Roman Catholic theory the clergy constitute the church. The laity are only passive observers. Participation is the exclusive privilege of the clerical orders. At the farthest extreme from this position are Baptists, who conceive of all believers as priests, and who insist that the baptized believers, walking orderly, constitute the church. In theory, at least, we believe that all action in the service is the collective action of the congregation. The one who prays *leads* in prayer. The choirs function is to *lead* the singing. Even the minister, in the reading of the Scriptures and in the sermon, represents the people, and *directs* their thinking.

(5) *Beauty.* God is the source of all beauty, and in his worship we may be sure that he is pleased with the beautiful. This applies first of all to the building. The bareness and often actual physical discomfort of many churches is almost as much

to be deplored as the ornateness of other liturgical churches. Simplicity does not mean ugliness, barrenness, discomfort, dirt and dust. The principle of beauty extends to orderliness and reverence. We are to worship in the beauty of holiness. There is something inherently satisfying in a service that begins promptly, in which everything essential has been anticipated, and it is apparent that forethought and good taste have been used. Organist, choir director, ushers, deacons, all should have a clear understanding as to their part in the service, and take their parts with simplicity, ease, and orderliness.

(6) *Dignity and cordiality.* Sometimes contrasted, dignity and cordiality are in reality necessary and co-operating aids to worship. The democratic ideal opens the way to many abuses. Worship is menaced by disorder, irreverence, extemporaneousness, unwarranted individualism, maudlin sentimentality, cheapness of tone and ideals. One of the chief problems of democratic worship is to avoid formalism on the one hand and loss of dignity and impressiveness on the other—to maintain an atmosphere of warmth and friendliness without allowing the worship service to degenerate into a mere social occasion.

(7) *Reverence.* The very essence of worship is reverence. In a special way we are in God's presence when we assemble in the church. There is nothing sacrosanct about the building, to be sure, but within its walls the people are keeping an engagement with God. The primary purpose of thus coming together is not social fellowship, nor entertainment, nor even instruction and exhortation; it is that each one, and the group as a whole, may come consciously into God's presence for praise, confession, dedication, intercession, inspiration. Whatever emphasizes and increases this God-consciousness is desirable; whatever distracts from or lessens this sense of divine presence is undesirable. Democratic churches, as a rule, are in sore need of patient discipline in public worship, to the end that worship may be made truly reverent.

## II. METHOD IN EFFECTIVE EVANGELISM.

The place of evangelism in a New Testament church can be mentioned only to indicate its fundamental importance. One of the best evidences of conversion is the desire to see others saved; and one of the primary marks of a true church of Jesus Christ is its passion for the lost. Lacking the wooing, witnessing, winning element, a church becomes an empty shell, the life-giving kernel of which has been eaten away; or a fair corpse,

from which the breath of life has departed. It is intended here to deal briefly with some of the practical factors in effective evangelistic method.

### 1. *The Dangers of Method.*

*That we shall attempt to substitute method for the infinite Spirit of God.* It is of great importance to know something of modern scientific psychology which is prepared to make valuable contributions to evangelistic method; yet the temptation is ever-present to utilize man-made methods and devices which will apparently secure desired results without dependence upon a present and objectively real God.

*That occasional professional efforts will be substituted for that which should be our perennial work.* Nothing is more disastrous to New Testament Christianity than the type of superficial evangelism which compresses the program of soul-winning into a brief, spasmodic, high-pressure period of revivalism.

*That people will be committed to a decision for church membership under the stress of excitement as a substitute for the repentance and faith that lead to regeneration.* Thus many of our churches have been crowded with the unregenerate who afterwards fall away to their own great hurt and to the discredit of the church and of all evangelism.

### 2. *The Value of Method.*

In spite of these dangers, we are not to despise method in bringing the lost to Christ. God, through the ages, has come to men over prepared paths. In evangelism, as in everything else worth while, best results are obtained through preparation and attention to details. Successful method in evangelism does not exclude the power of the Holy Spirit. We may as well believe that the Holy Spirit will guide in the formulation of method in spiritual matters as that he will direct in the delivery of the message by which sinners are to be reached.

### 3. *Types of Evangelistic Method.*

*The popular type.* This conception holds evangelism to be a special effort on a special occasion, with special methods and intensive preaching, by which we can win members to Christ and the church. This method requires thorough advertising, a popular evangelist, and high pressure emotional appeals. Its apparent advantages lie in the fact that there are some men who will attend a special meeting who will not go to regular services. It is also maintained that the popular evangelist can be

plainer in denouncing sin and rebuking the church membership than the pastor.

But the method has serious disadvantages. Evangelism tends to become a special effort rather than the primary business of the church. Conversion often occurs under abnormal circumstances. The evangelist may become a professional revivalist rather than the pastor's helper. A slump almost inevitably follows such a period of high pressure emotionalism.

*The theological type.* From this point of view evangelism is the effective proclamation of the great doctrines of grace so as to gain assent to their implications and surrender to their demands.

This type of evangelism requires little preparation except to secure an able doctrinal preacher. Some inducement may be necessary to secure good attendance. By such a method counterfeit conversions are almost impossible, church members are awakened to their responsibilities, and converts are well indoctrinated. The chief appeal, however, is to and through the church membership. Large numbers of unconverted are seldom reached, and evangelism again must be made a special effort and requiring a special preacher. Evangelism of this type is therefore best when led by the pastor himself.

*The personal or "visitation" type.* In this conception evangelism consists in winning people to Christ and the church by individual work with individuals, in which the essential principles of high grade salesmanship are employed. Those who hold to this method consider evangelism at its best when an individual is thoroughly "sold" on his religion and church, and undertakes to "sell" his beliefs and convictions to other individuals by the use of means which have been found successful in business.

"Visitation evangelism" undertakes to organize the whole church on a personal soul-winning basis, and depends upon personal contacts and persuasion rather than public proclamation. The essential feature of the plan consists in a census, by which accurate information is gathered as to the unsaved and unchurched; the selection of a picked group of workers who are carefully drilled in fundamental matters; the visitation of "prospects" by pairs of workers, who go direct to individuals in their homes and places of business, presenting the claims of Christ and the church and pressing for a decision; the immediate assimilation of the newly-won members into the full life of the church, including their active participation in personal evan-



gelism of the same type as that through which they were won. Preaching, instead of being primarily a means for reaching the lost, becomes primarily a means of instructing and inspiring the saved, that they may go out and in close personal contacts bring their unsaved friends and acquaintances to an acceptance of Christ and to church membership. Wisely guided, this method has in it immense possibilities of good. Without such guidance it is liable to develop extravagances and abuses.

*The psychological type.* The psychologist maintains that evangelism, on the human side at least, consists in creating a situation of stimulation in which individuals or groups will respond in a desired fashion in the acceptance of ideas and ways of acting proposed by the evangelist. It is held that on the human side conversion obeys the laws of learning, and is most successful when scientific methods are carefully employed. The dangers of the psychological method have already been pointed out. Its value lies not in its use as a separate method, but in the application of its proved principles to every method.

#### 4. *A Program of Perennial Evangelism.*

That the saved should be added to the church day by day is unquestionably the New Testament ideal. There are many reasons why a church should be sanely, perennially evangelistic. It gives the church a worthy objective, and lends expectancy to every service. It attracts the unsaved throughout the year, for people will go with their heart-hunger where they have learned there is always food; it keeps alive the flame of spiritual passion in the hearts of the saved, and prevents them from going off after error, wordliness, and non-essentials; it gives the pastor the place he deserves to have in the hearts of his people because of their gratitude to him for his part in leading them to Christ; it attaches the newly-converted to the regular services of the church rather than to an evangelist and a special type of meeting.

The Sunday school, it has already been pointed out, is a church's greatest evangelistic opportunity. The unsaved can most easily be brought into a teaching service. The organization is by small groups and congenial ages, making personal contact more effectual. The Sunday school has people at the time of life when it is easiest and most natural to win them to Christ, and its textbook has evangelism as its main theme. Those best qualified as personal soul-winners are, almost without exception, workers in the Sunday school.

In an effective program of perennial evangelism, therefore, pastor, superintendent, and teachers must lead. If they are indifferent little may be expected. The Sunday school teachers' potential qualifications as soul-winners should largely determine their selection. Their training in evangelism should be one of the fixed purposes of pastor and officers. At least once each year they should be carried through an earnestly taught study in evangelism.

Lists of unsaved pupils should be made regularly. These lists should be read at teachers' meetings, and placed in the hands of the most consecrated members of the church for prayer and personal conversation. Lists of unsaved people not in the Sunday school should be likewise gathered, and every effort put forth to win them to attendance on the teaching and preaching services of the church. Much stress should be placed upon this form of service in the organized classes.

Opening and closing worship in the departments and the main school should regularly emphasize evangelism—in prayer, song, testimony, Bible reading. An indispensable evangelistic atmosphere can be created through concerted drill on great evangelistic passages of Scripture—on sin, repentance, faith, acceptance, confession, guidance, assurance, heaven, and hell.

"Declaration days" may be wisely provided for, when in the privacy of the department or classroom, or in the Sunday school assembly, those who have decided for Christ but have not made open confession may be led to do so. It is dangerous to make so-called "decision days" the chief reliance for reaching young people, for they are prone to think that only on such occasions ought this step to be made; and the power of imitation and suggestion may lead to a profession that is not genuine. The better plan seems to be that of conference and visitation, on the part of pastor and teachers, until those in a given class or department appear to be prepared for intelligent decision and public confession; then, without announcement beforehand, the pastor or superintendent visits the group, makes clear the way of salvation, and calls for an out-and-out stand for Jesus and the church. Fruit thus hand-picked is always the best.

Of course all these suggestions assume a warm, evangelistic preaching service, where half-formed resolutions will be brought to crystallization through the preaching of the gospel and the power of the Holy Spirit. Herein is largely the relation of the teaching service and the preaching service: the former teaches the truth, and enforces it through precept and example; the

latter takes that which is already known, and gives to it interpretation and application, and induces decision and action. The two functions are complementary, and must never be divorced.

### 5. *A Program of Special Evangelism.*

Special seasons of evangelistic effort have been greatly blessed of God in winning souls and building up the churches. We shall not do wisely if we abandon these gracious seasons, nor display our knowledge of God's workings if we play them down. There are dangers, as we have shown, but there are also great advantages. Many are reached in a great concerted effort who ordinarily could not be reached; this supreme business of the church is given right-of-way for a period, when all lesser matters are dismissed; the spiritual forces of the church are directed without interruption to a mighty enterprise which stirs and re-energizes; skilled leadership and a new voice in the pulpit (if singer and evangelist are secured) reinforce the pastor and his regular workers; the effect of the preaching, prayer, personal work, is cumulative, the fires burning brighter and brighter as fuel is added daily instead of once or twice each week or month; the church is stirred to a fresh realization of its responsibility for the lost; the saved are strengthened and encouraged as they see the visible fruits of their labors in a worthy ingathering of souls. Every church, every pastor, every Christian, ought to be stirred to the depths occasionally in a quest for the unsaved.

Much of the success of an evangelistic meeting depends upon previous preparation. Any church can be used of God in the salvation of souls that will pay the price. True evangelism is not the unaided proclamation of the gospel message by preacher and evangelist. The whole church must be enlisted and organized. Certain indispensable factors enter into the creation of a vital evangelistic atmosphere, namely: (1) an awakening in Bible study; (2) a revival of genuine prayer; (3) the acceptance and practice of the doctrine of stewardship, in its fullest sense; (4) reconsecration of church members to holy Christian living; (5) the rediscovery of family religion.

Certain practical steps may be suggested in the organization of the church forces for a revival: (1) teach a class in "Winning to Christ," or "A Quest for Souls," or "Wisdom in Soul-Winning," or some other good book on personal work; (2) make personal soul-winning the subject of prayer meeting and preaching services for some weeks in advance; (3) arrange for prayer meetings to be held in the homes throughout the community at

least one week in advance; (4) gather lists of unsaved people, from Sunday school roll and from a religious census. Distribute these discreetly for prayer and visitation; (5) organize a personal workers' band, made up of choice Christian workers who can be depended upon; (6) enlist the sympathy and co-operation of all the auxiliary organizations of the church—B.Y.P.U., W.M.U., Brotherhood, etc.; (7) recruit the choir from Christians who can sing, but whose singing is for the glory of God and the winning of souls; organize a junior chorus, under the direction of a competent leader; (8) provide a liberal budget for advertising, and place this feature in charge of a capable man or woman, under the pastor's supervision; avoid sensationalism and cheapness; make the advertising dignified and attractive; put into it a real gospel message; (9) remove from the evangelist all temptation, and the opportunity for criticism on the part of those who love to cry "money lover," by a generous sum in the budget for the special meeting, to be paid the evangelist and his helpers by previous agreement, supplemented, if desirable, by a free-will offering.

Finally, let us note a few suggestions for making an evangelistic meeting pleasing and powerful: (1) Seek for simplicity, quietness, orderliness. The hush of reverence is far more effective than noisy gusto and man-made enthusiasm. This truth should be impressed on evangelist, pastor, ushers, choir, personal workers. (2) Remember that those in the congregation are guests, and are to be so treated. Tirades, attacks, personalities, may draw a curious crowd, but they will hardly draw men's hearts to the Saviour. (3) Unfair advantage of the congregation should never be taken by "propositions" that create artificial emotions, and single out and embarrass individuals. (4) Seek to create an atmosphere in which it will be easy for people to move, natural for them to give expression to their feelings; break down stiffness and formality. (5) Avoid creating the feeling that people must be saved through any set procedure, signing a card, kneeling at the altar, occupying the "mourner's bench." It is far better to make a straight appeal to accept Christ and join the church. (5) The "after meeting" and "inquiry room," if used wisely, may bring blessed results, the principle being that those most interested can best be dealt with in a small gathering of consecrated, trained workers, rather than in a mixed congregation. (7) It should never be forgotten that enlistment and evangelism go hand in hand, and that one of the great opportunities of the special revival meeting is to enlist the



people of the church, and particularly the newly-converted, in the full-rounded work of this earth's greatest institution—an efficient New Testament church.

### III. CREATING AND MAINTAINING THE MISSIONARY SPIRIT.

#### 1. *The Missionary Obligation of the Church.*

The most characteristic feature of the gospel is its universality. Redemption through Christ is not limited to place or people. "God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have everlasting life." "I, if I be lifted up from the earth, will draw *all men* unto myself." Christ came to set up his kingdom in the hearts and lives and relationships of all people in all the world. His program has been committed to his church. His command, "Go ye and make disciples of all nations," was accepted and obeyed by the apostles and the early churches. Its fulfillment should be the vital concern of every New Testament church today. This means that the world is the field of every church, and its responsibility to one part of that field is no greater than to another.

#### 2. *Developing Missionary Atmosphere.*

If the missionary work of a church is to be fully successful, the church must be permeated with the missionary spirit. This does not mean the neglect of other phases of the church's activity. There is no possible conflict between missions and the other functions of a church. Missionary work in its largest sense includes every effort to establish the dominion of Christ in the hearts and lives of men without respect to race or geographical location. In its narrower sense, the missionary enterprise is simply "extension evangelism," and the promotion of missions invariably has a favorable reaction on the local work. How shall the missionary atmosphere be developed?

*Through preaching.* The primary responsibility rests upon the pastor. If he has grasped the conception of the church as a missionary organization and if he is mastered by the passion of Jesus for world conquest, his missionary interest and spirit will be constantly evident. He will read and preach upon the great missionary passages of the Bible. His sermons, even upon other themes, will be brightened by timely illustrations from mission fields. His prayers will be missionary in petition and outlook. The hymns he selects will lift his people in song to a world outlook. Thus the missionary enterprise will lose its mechanical aspects and become a thing of the spirit.

*Through prayer.* Missionary interest, perhaps awakened through preaching, will find its surest development through prayer. The church which prays puts itself in harmony with the spirit of the Master, which is but another way of saying that the praying church will be fired with evangelistic and missionary fervor which will express itself both in the study and support of missions.

*Through study.* The missionary atmosphere, to be permanent, must be founded upon knowledge. Fervid emotional appeals for money gain temporary success at the cost of future interest. The missionary church must teach its membership the needs and achievements of the mission fields. Missionary education is not the responsibility of the Women's Society alone, but is a phase of religious education, hence is the concern of the whole church, and is to be promoted by every department of the church.

### 3. *A Program of Missionary Education.*

*In the Sunday school.* It is in the Sunday school that the children and young people of the church get their abiding ideas regarding the nature and purpose of Christianity. Whether their conception of God is to be narrow and provincial, whether their feeling of Christian responsibility is to be limited to members of their own church and community, will be largely determined by the atmosphere and instruction of the Sunday school. It is the place of first importance for teaching missions and for training in missionary service.

Missions needs a larger place in the church school curriculum than it now occupies, but progress is being made in this direction. At present, success depends primarily upon the teachers and officers, who will find it necessary to provide supplemental instruction through missionary stories, pictures, and dramatizations. Above all, these teachers and officers must be characterized by a missionary spirit which will often be even more effective in arousing missionary interest among the pupils than definite instruction.

*In the Young People's Union.* All that has been said about the importance of missionary instruction in the Sunday school applies with equal force to the B.Y.P.U. Youth is the time for developing Christian ideas and ideals. Jesus was the supreme idealist, and nothing is more appealing to youth than his wonderful dream of world redemption. Youth, again, is the time of adventure, and the story of missions is a great epic of heroism and adventure. Youth is attracted by the big things, and cer-

tainly nothing is greater than the world-winning project which we call missions.

The B.Y.P.U. literature provides material for interesting missionary programs. Study classes and missionary plays can be arranged to supplement these programs. If the subject of missions is put before the young people in the right way, it will not fail to enlist their enthusiastic interest and cooperation. The future of the kingdom is so vitally concerned that much careful thought and planning are justified.

*In the Woman's Missionary Union.* Less needs to be said about the place of the W.M.U. in missionary instruction because more has been done. The story of missionary development among Baptists would be a far less thrilling narrative without the record of the achievements of the W.M.U. Through its various subsidiary organizations it is the foremost agency in our midst for missionary teaching and practice. Another generation must pass before we see the complete fruits of these noble workers.

*In the Brotherhood.* Missions has been so long emphasized by the women and neglected by the men that it is difficult for the men to realize their missionary responsibility and privilege. The solution of the problem is twofold: (1) Since the missionary enterprise is the responsibility of the whole church, not of one department, it should be so treated; (2) since missionary instruction is necessary, it should be presented to the men from their point of view and from the standpoint of their interests. Much of the available literature has been prepared from the point of view of the women. Books and pamphlets are needed which present missions from the standpoint of the interests with which men are closely related—with business, politics, social conditions, or education. The pastor or a talented layman may well lead discussion groups. Capable men may present missionary programs, make missionary addresses, conduct missionary prayer meetings, distribute missionary literature.

*Special Days and Special Speakers.* The attention of the whole church may be attracted to the work of missions by arranging special services when the work in some particular country will be presented. For instance, "Japanese Sunday" may find the church appropriately decorated, with boys or girls attired as Japanese as ushers. Missionary plays, presented by the young people, may also be used as attractive missionary services. Whenever they are available, returned missionaries or native workers provide an admirable source of instruction and interest.

A great occasion should be made of Home and Foreign Mission Day, State Mission Day, and other special events provided for in our church and Sunday school calendar.

*In the School of Missions.* The School of Missions is a group of study classes offering graded missionary instruction, all meeting at the same time and place. Usually the school holds sessions each evening during one or two weeks. If the school is promoted as an all-church affair and thoroughly advertised until enthusiasm is aroused among all the groups, splendid results can be achieved. The church can be led to feel that as an organization it is turning its attention to that which was a primary concern of Jesus. With thorough organization and capable teachers the school will stimulate a fine *esprit de corps* and pave the way for more thorough missionary instruction in every department of the church.

#### 4. *Unifying the Missionary Plan.*

If missions is to be regarded as a task of supreme importance to the church, its work is not done when some sort of instruction is provided through the various departments already mentioned and occasional special programs presented. A comprehensive plan, including the whole church and covering all phases of missions, is necessary for the complete success of the missionary enterprise. Such a plan assures a better informed church membership, a more adequate financial program, and an ever widening spiritual horizon.

The development of the unified missionary plan is the responsibility of the responsible leaders of the church. The deacons, or pastor's cabinet, having invited the official representatives of the principal organization of the church and the missionary committee to sit in council with its members, should spend at least one evening in considering the importance of the missionary responsibility and in developing a uniform and comprehensive program of missionary instruction, service, and support. Such a program, if it makes careful provision for every department and thus links up every department of the church to the one plan, will prove itself abundantly worth while.

#### 5. *Missionary Service and Support.*

The natural fruit of missionary instruction and interest is missionary service and support. In one sense all Christian service is missionary service. This phase of the subject has been treated in another chapter on Organized Service. But a second form of missionary responsibility calls for service on more



remote fields. Every church should be a recruiting agency, and no church should be satisfied with its spiritual attainment when it goes on year after year without leading any of its young people into definite Christian service. If the call of missionary opportunity is held up as it should be, young men and women will answer its challenge.

In the same way missionary giving is a normal result of missionary education and missionary prayer. Indeed, giving is the essence of missions, and the intelligent, consecrated Christian who can not give himself as a missionary should not be satisfied until he has given his money to accomplish the desire of his heart. Knowledge of missions and acceptance of the principles of Christian stewardship are the necessary pre-requisites to adequate, systematic, and cheerful missionary support. This should mean that both the correlated educational program and the systematic financial plan for the local church should include missions.

Only so can the kingdoms of mankind become the Kingdom of the Master and only thus can Christians really pray, "Thy Kingdom come, thy will be done, on earth as it is in heaven."

## CHAPTER X

### A PROGRAM OF EVERY-MEMBER ENLISTMENT

#### I. ENLARGEMENT.

##### 1. *The Great Baptist Weakness.*

Boasting is not an exercise becoming to Christian people. If Baptists have whereof to boast it is only in the fact that we have somehow been kept closer to the New Testament *ideal* in our theories of church polity than other Christian bodies, and any superior achievements have been due to this simple fact, and not because of any inherent superiority in our people as Christians. God knows, and we know, that we have fallen too far short in working out our schemes of church and denominational activity to have whereof to boast.

Thinking not of individuals, but of churches, what can be pointed to as the greatest Baptist weakness? Perhaps the answer would come back with one voice from those who know best: "Failure to enlist adequately in the work of the church and the denomination." Baptists have shown surpassing zeal in evangelism of a sane, high type, and have stood unswervingly for the great doctrines of the faith; but we have not matched our doctrine of independence with the equally great doctrine of interdependence; nor our doctrine of individual responsibility to God with the corresponding doctrine of responsibility to our church and denomination; nor our doctrine of religious liberty with the co-ordinate doctrine of obligation to participation and co-operation; nor our doctrine of salvation by grace with the equally glorious doctrine of sanctification through good works. The present Baptist task is to co-ordinate with a holy passion for evangelism a like zeal for enlisting and nurturing our members who are led to Christ and placed upon the rolls of our churches.

Any adequate plan of enlistment pre-supposes a program of enlargement. We must both lengthen the cords and strengthen the stakes.

## 2. *The Need of Enlarged Vision.*

The Kingdom of God is not limited by social or economic conditions, by racial characteristics, or by geographical boundaries. Its message and ministry are for all men, since Christ died for all. Yet in every community there is territory not claimed for Christ, resources hidden or wasted. The membership of our churches is largely indifferent regarding this condition. It is from this point that the first step must be taken. A church conscience must be aroused. The people must lift up their eyes. An enlarged vision must precede an enlarged program just as surely as the builder's plan must precede his building.

How shall such an awakening be brought about? The beginning will be with the pastor, who may preach on the Christian's responsibility and privileges until conscience has been awakened, vision enlarged, and action secured. Just as the church needs to be aroused to its evangelistic duty, so must it be made to recognize its corresponding duty of enlisting and utilizing those who have been won to Christ.

## 3. *The Church and Community Survey.*

*The church survey* is probably best made by a group of trusted, tactful members, who can be depended on to give the facts accurately and discreetly. The "survey committee" will be requested to meet for several successive evenings, and with church roll in the hands of clerk, and several good penmen seated at the table, information concerning each member will be recorded as follows:

Full name ..... Address .....  
 Occupation ..... Married ..... Single.....  
 Distance from church ..... Car?.....  
 Family connections .....  
 Attends preaching service:  
     Morning ..... Evening.....  
 Prayer meeting..... Contributor: regularly .....  
 Tither ..... Holds what office .....  
 Is especially interested or capable in .....  
 Now enrolled in: S.S..... B.Y.P.U.....  
 W.M.U. .... Laymen's Union.....

Should be enlisted in:

|      |   |               |   |                |      |   |             |                |
|------|---|---------------|---|----------------|------|---|-------------|----------------|
| S.S. | { | Officer.....  | { | Int. Dept..... | B.Y. | { | Junior..... |                |
|      |   | Teacher.....  |   | Jr. Dept.....  |      |   | P.U.        | Intermediate.. |
|      |   | H. Dept.....  |   | Pri. Dept..... |      |   |             |                |
|      |   | Ad. Dept....  |   | Beg. Dept....  |      |   |             |                |
|      |   | Y.P. Dept.... |   | C. R. Dept..   |      |   |             | Senior.....    |

|        |   |            |             |   |                |
|--------|---|------------|-------------|---|----------------|
| W.M.U. | { | W.M.S..... | Brotherhood | { | Officer.....   |
|        |   | Y.W.A..... |             |   | Spiritual..... |
|        |   | G.A.....   |             |   | Welfare.....   |
|        |   | R.A.....   |             |   | Education...   |
|        |   | S.B.....   |             |   | Service.....   |

Choir ..... Usher ..... Special committee .....  
 College ..... Definite Christian service .....  
 Christian .....  
 How long member of church?..... Family altar.....  
 Attitude toward church .....  
 How best reached..... Remarks.....



So far as possible complete this information in committee meeting. Wherever information cannot be supplied by anyone present, or is incomplete, turn over the card to some member of the committee, who will be delegated to complete it and make report at final meeting.

When this survey is complete the church knows its resources and can determine what per cent of its strength is being utilized. It is now ready to discover its possibilities. This it will do through *the community survey*. This survey should show the size of the community, its population, economic conditions, recreational facilities, cultural advantages, churches, lodges, etc. A house-to-house census of the entire church community must then be made by a carefully selected and trained group, who will secure on a separate census card the name and address of every individual in the community. On such a card will be gathered information as to sex, age, church membership, enlistment in church activities, church preference if not a member, etc. The canvass having been made on an appointed date, the cards should be carefully assorted so as to give a working list of "prospects" for all departments of the church—Sunday school, B.Y.P.U., W.M.U., Brotherhood—as well as those who should be sought out for evangelistic purposes. Typewritten lists of these analyzed returns should then be made, and turned over to responsible leaders in the several church activities.

#### 4. *Enlarged Organization and Equipment.*

The church as a whole, and by departments, is now confronted with its definite possibilities and responsibilities. It is futile to expect to reach these possibilities unless adequate organization and equipment are provided. Concurrent with the effort to reach those who have been discovered in the survey there must be an intensive program of leadership training, an enlargement of the number of workers and departments, the provision of adequate space and equipment.

## II. ENLISTMENT.

### 1. *Methods of Enlistment.*

The church is now face to face with its twofold task: (1) there are large numbers of nominal members who have practically no part in the church's activity; (2) there are others who are yet to be won to Christ and the church.

"*Departmental enlistment*" proposes to utilize the various church organizations for reaching and holding the unreached

and unenlisted. It has been stated that the surveys are almost valueless unless utilized, but the information thus obtained may be made of priceless value in enlistment and enlargement. For instance, a canvass of returns will reveal a certain number of people who ought to be in Sunday school. Careful assortment of these names will be made, and lists turned over to the departments or classes to which they belong. On the basis of these possibilities the school will be reorganized to take care of them, and then a vigorous campaign instituted to make the *paper* enrollment real. Sunday schools all over the land have had their membership doubled and quadrupled by this method.

Again, the names of those who should belong to the B.Y.P.U., W.M.U., or the Brotherhood, are turned over to the officers and committees of these organizations, who go definitely after these particular people until they get them. With the names of those who do not attend preaching service or prayer meeting in hand, persistent, tactful efforts may be made for their attendance, with results certain to follow. Likewise assignments may be made to take part in other phases of the work of the church, based on an intelligent study of the survey. The information secured is invaluable in putting on the financial campaign for local and benevolent causes.

*"Enlistment institutes"* have proved effective means of promoting the ideal of every-member participation. Sometimes emphasis is placed on denominational cooperation, and speakers representing denominational causes are secured, who present the work and needs of these agencies or institutions. A good program, well advertised, will usually bring large numbers to the meeting, and the information and inspiration which they receive will result in greater interest and more generous giving.

*"Enlistment revivals"* have likewise proved remarkably effective in promoting every-member enlistment in the work of the local church. The usual plan of a "protracted meeting" is followed, except that emphasis is placed on enlistment rather than evangelism, and results sought are the strengthening and enlarging of the work of the church rather than the addition of new members. Separate groups, as the W.M.U., Sunday school, B.Y.P.U., Laymen, are made especially responsible for the music, attendance, as ushers, etc., each day of the meeting; the causes of each of the auxiliaries are presented in forceful fashion, through sermon and demonstration, following which new members are enrolled. In similar fashion the claim of the church for loyalty in preaching and prayer meeting attendance, giving,

Christian service, and all the main activities of the church, is appealingly presented, with opportunity for definite committal. A card like the one printed on the following page may be used to advantage.

*"Relying on Christ to help me, I hereby undertake to be faithful and loyal, insofar as I am not prevented by circumstances over which I have no control, in the matter opposite which I place a check mark:*

- |  |  |
|--|--|
| ....To attend preaching service.           | ....To lead an R.A. Band.                                |
| ....To attend prayer meeting.              | ....To lead a G.A. Band.                                 |
| ....To join the Sunday school.             | ....To do local mission work.                            |
| ....To teach, or prepare for teaching.     | ....To distribute tracts.                                |
| ....To join the B.Y.P.U.                   | ....To set up a family altar.                            |
| ....To be a more faithful B.Y.P.U. worker. | ....To join a Tither's Band.                             |
| ....To join the W.M.U.                     | ....To secure subscriptions for the Missionary Magazine. |
| ....To be a more faithful W.M.U. worker.   | ....To secure subscriptions for the State paper.         |
| ....To join the Laymen's Union.            | ....To give proportionately and systematically.          |
| ....To be a more faithful lay worker.      | ....To help in making a church community survey.         |
| ....To visit the sick, the needy.          | ....To join a Daily Bible Reader's Band.                 |
| ....To visit new members or newcomers.     | ....To join a special Prayer Band.                       |
| ....To sing in the choir.                  | ....To do personal soul-winning.                         |
| ....To act as usher.                       |  |
| ....To aid in every-member canvass.        |  |

## 2. The Place of Pubility.

In the final analysis, religion is the most interesting thing in the world. Christianity, through the message of the Bible, answers the three most vitally interesting questions which human beings everywhere raise: "Where did I come from?" "Why am I here?" "Where am I going?" It is a pity that a church's message should receive meager attention in the press when other matters of so much less importance and interest are kept prominently before the public.

The fault does not ordinarily lie with the newspaper man that this is true. He wants news that will be read, and will

gladly give space to matters of genuine human interest. The county newspapers offer a remarkably effective medium for presenting the church's mission and message to a wide group of readers. The use of daily and weekly newspapers, both for paid advertisements and reading matter, is a valuable asset to any working church, and should be judiciously provided for.

The United States mail furnishes the next most important medium of publicity. The church bulletin or paper, mailed to the church members in advance of any special occasion, will always stimulate interest and attendance. Letters informing the members in detail of the church's plan for evangelism, financial canvass, attendance campaign, building project, or the like, are of the greatest value in preparing the way for these movements to succeed. It is a mistake to take for granted that the membership as a whole knows about plans which have been discussed before comparatively small groups. A series of well written letters will almost insure success in any important undertaking on which the church is agreed. Likewise the use of the mails is invaluable in notifying members of groups or committees of special meetings, and in calling workers together for special purposes.

The following items, as a minimum, should be provided for in a program of church publicity.

(1) Place in the budget a reasonable sum to be used for paid advertising, printing, postage, etc.

(2) Secure election of publicity director, who will co-operate with pastor and heads of departments in obtaining proper and valuable newspaper publicity.

(3) Publish if possible a weekly or monthly "Bulletin," if only a mimeographed sheet, in which will be stated accurately and concisely the new plans, the week's or month's program, outstanding events and achievements, etc. Reduce pulpit announcements to the absolute minimum.

(4) Use wisely and regularly the mails in placing in hands of entire membership statements of plans and policies, programs and schedules, reports of committees, financial statements, etc.

(5) Appeal to the eye by means of charts, graphs, mottoes, announcements, posters, etc., neatly prepared and frequently changed.

(6) Provide a tract rack and literature table, near main entrance, in charge of competent persons, for distribution of tracts



and other printed matter from denominational boards and headquarters.

### III. STEWARDSHIP AND CHURCH FINANCE.

Stewardship is simply another term for complete enlistment. Our concern is to know its biblical basis and its practical application.

#### 1. *What the Scriptures Teach.*

Is there a Bible doctrine of stewardship? Has God given us clear and definite revelation as to the material means by which his spiritual end—the bringing in of the kingdom of God upon earth—is to be reached? Have we a “thus saith the Lord” regarding a man’s money? Are there clearly defined principles in the Bible from which may be adduced a simple, scriptural financial plan for New Testament churches? The preacher or Christian worker must be clear and orthodox at this point himself before he will lead his people to soundness and right practice.

*Old Testament teachings as to the tithe.* Note that the tithe antedates the Mosaic law (Gen. 14: 20; Heb. 2: 6; Gen. 28: 22). Observe that it is incorporated in Levitical laws (Lev. 27: 30-33; Numbers 18: 21-24; Deut. 12: 6, 7, 17-19; 14: 22-29; 26: 12-15). See how the principle is accepted as binding throughout Jewish history (Neh. 10: 37, 38; Amos 4: 4). The purpose of the tithe in Old Testament times is clearly defined (Numbers 18: 26). The sin of withholding is made plain (Neh. 13: 10; Mal. 3: 8). The practice of tithing was customary in New Testament times, and approved by Jesus (Matt. 23: 23; Luke 11: 42).

*New Testament teaching of stewardship.* In Luke 12: 35-42, and 16: 1-8, the faithful and the unfaithful stewards are described in unmistakable and unforgettable language. The parable of the pounds (Luke 19: 12-27) enforces in strongest terms the demand for faithful stewardship on the part of the Christian; and this demand is reiterated in unmistakable terms in 1 Cor. 4: 1, 2; Titus 1: 7; 1 Peter 4: 10.

*Plain commands as to giving for support of the Lord’s work.* In Matthew 6: 1-4 our Lord states the principle negatively; that is, we are not to give to be seen of men. In 1 Cor. 16: 2 Paul gives the principle positive statement; that is, we are to give worshipfully, personally, regularly, systematically, proportionately. Second Cor. 8: 7-14 sets out the great underlying principle in giving: “See that ye abound in this grace (of giving) also. For ye know the grace of the Lord Jesus Christ,

that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Second Cor. 9: 6-14 describes the manner and the motive of giving: "He that soweth sparingly shall reap also sparingly. . . . Let each man do according as he hath purposed in his heart; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye having all sufficiency in all things may abound unto every good work."

*The literature of stewardship.* One of the encouraging signs of the times is the revival of the long-neglected doctrine of stewardship. Many excellent books are now available, which may be used for private reading or class work. Some of the best of the recent books on the subject are: Agar, F. A., *Modern Money Methods*; Ayres, W. A., *Tithing*; Burroughs, P. E., *Our Lord's and Ours, Our Church and Ours*; Cook, Charles A., *The Larger Stewardship*; Evans, S. E., *The Currency of the Invisible*; Henderson J. T., *Financing a Church*; Kirkpatrick, E. A., *The Use of Money*; Lovejoy, Luther E., *Stewardship for All of Life*; McConaughy, David, *Money—The Acid Test*; McGarrah, A. F., *Money Talks*; Martin, Hugh, *Christ and Money*; Melvin, M. E., *Royal Partnership*; Morrill, Guy L., *You and Yours*; Versteeg, John M., *The Deeper Meaning of Stewardship*; Winburn, H. L., *A Man and His Money*.

## 2. Putting the Principles into Practice.

Let it be clearly understood that the financial program is not an incidental matter. When the financial problems of a church have been solved right that church is well on the way to the solution of all its other problems. To permit and encourage looseness and dishonesty in the matter of rendering unto God that which belongs to him is to cut the very nerve of Christian life and motive. At no point in the work of the church are more consecration, courage, tact, sympathy, ability, devotion, necessary than in devising a scriptural financial plan and enlisting the entire church membership in its support.

*Make thorough preparation.* First, the plan should be worked out with care and intelligence. A blanket scheme cannot be devised that will fit all situations alike. The *deacons*, first of all, should be enlisted in the plan, and their practical business sense utilized. Responsibility should be placed squarely upon them for the plan and its success. The *treasurers* should be instructed as to their place in the plan, and made to realize the utmost importance of their office. *Record books* should be

secured, together with all other necessary blank forms, for keeping an accurate record of all receipts and expenditures, and for making full and regular reports, both to the church and to each individual subscriber. *Collection envelopes* should be purchased in sufficient quantity to supply every resident member of the church.

*Discard inadequate and unscriptural plans.* One of the chief difficulties in the way of an efficient financial program is the fact that unscriptural plans and devices for raising money have become entrenched, and are often difficult to displace. Pastor and leaders must point out tactfully but emphatically the weakness of these plans as over against a plan which conforms to New Testament principles. Look for a moment at some of these money-raising schemes, and their weaknesses: (1) Each organization in the church is a law unto itself, seeking to raise funds in its own way for its own purposes, often competitively and with divisive results. (2) A subscription paper is circulated, and the head of each family is asked to put down what he will give during the year—a clear violation of Scripture, and a hurtful procedure. Many are left out, others are given undue influence; nearly all give less than they ought, and so rob God. (3) Suppers, fairs, entertainments, etc., are clearly unscriptural and are almost certain to lead in the wrong direction. The grace of giving is obscured, unfair competition with business houses is created, and, as a rule, time and money are wasted. (4) The paid collector, who is employed by the church to make rounds and collect money. This takes God-given responsibility from the shoulders of the deacons and other officers. It puts giving on a commercial basis, and takes much of the joy and spirit of worship away. It is unscriptural and wrong. (5) Tithing as a condition of membership, which is clearly impractical and legalistic. (6) Assessments, which are undemocratic and unbaptistic.

*Adopt an adequate budget for all expenses and causes.* Every member giving, with the tithe as an equitable minimum, will provide almost any church with sufficient funds for its proper needs; and a budget, carefully devised, will distribute these gifts justly, fairly, honestly. A safe rule is: "As much for others as for ourselves." With these principles in mind, the budget committee of the church (often the deacons and finance committees, or a group thereof) will determine how much the membership may reasonably be expected to pay into the treasury during the twelve-month period, apportioning the total equitably somewhat as follows:

## 1. LOCAL EXPENSE

|                                |          |
|--------------------------------|----------|
| Pastor's salary .....          | \$ _____ |
| Necessary expenses .....       | \$ _____ |
| Other paid workers .....       | \$ _____ |
| Janitor .....                  | \$ _____ |
| Fuel .....                     | \$ _____ |
| Lighting .....                 | \$ _____ |
| Building repairs .....         | \$ _____ |
| Insurance .....                | \$ _____ |
| Visiting ministers .....       | \$ _____ |
| Evangelism .....               | \$ _____ |
| Sunday school .....            | \$ _____ |
| B. Y. P. U. ....               | \$ _____ |
| W. M. U. ....                  | \$ _____ |
| Men's Union .....              | \$ _____ |
| Printing and advertising ..... | \$ _____ |
| Music .....                    | \$ _____ |
| Socials .....                  | \$ _____ |
| Telephone .....                | \$ _____ |
| Bookkeeper .....               | \$ _____ |
| Convention expenses .....      | \$ _____ |
| Local benevolences .....       | \$ _____ |
| Contingent fund .....          | \$ _____ |

2. MISSIONS, EDUCATION,  
BENEVOLENCE

|                           |          |
|---------------------------|----------|
| Foreign Missions .....    | \$ _____ |
| Home Missions .....       | \$ _____ |
| State Missions .....      | \$ _____ |
| Christian Education ..... | \$ _____ |
| Ministerial Relief .....  | \$ _____ |
| Hospitals .....           | \$ _____ |
| Orphanages .....          | \$ _____ |

Two things should be noted concerning the budget: *First*, on the local side the matter of the pastor's salary should be given chief place. The most suicidal policy ever adopted by a church is to underpay the pastor. Remember that his financial standing and credit determine to a large extent his spiritual influence with many men; that he usually has no other means of support; that his manner of living must be in keeping with the standards of the middle class of citizens; and that his efficiency is seriously crippled when financial difficulties continually distress him. Let the pastor be provided for generously and well, and if he is the man for the place, almost everything else will be easier to accomplish. *Second*, bear in mind that it is unfair and unjust to discriminate against any one of the seven great objects listed on the missionary, education and benevolence side of the list. They are all kingdom enterprises, and should be supported by every church, in proportion to their needs and responsibilities. The percentage of distribution is usually suggested by State Mission Headquarters.

*Put on an annual every-member canvass.* Preparations having been made as suggested, the annual every-member canvass is the next indispensable step. The date of the canvass should be fixed well in advance, and fullest publicity given the plan and the budget. Of course the church should approve the undertaking by vote. Responsibility for the canvass should be



placed squarely upon the deacons and finance committee, who will meet as often as necessary until the entire membership has been divided into small groups of about fifty to a hundred names. Put a capable, dependable captain over each group. Subdivide each group into units of about ten persons, with a pair of canvassers responsible for a group of ten, under the direction of a group captain. Draft these workers. If they refuse, get somebody else. Great care should be exercised in the distribution of these names, so that the canvasser in each case will be assigned to visit those whom he can reach most effectively.

The deacons, finance committee and canvassers should meet once or twice, when the whole plan will be carefully explained and the canvassers thoroughly drilled. Explain each detail of the budget. Give a demonstration of the approach, the explanation, the request for signature of the pledge card, the delivery of envelopes, the word of appreciation. Figure out per capita gift of resident, financially responsible members, and impress that pledges must *average* this amount. Let canvassers be prepared to offer helpful suggestions as to amount to be given, on the basis of a tenth of the contributor's net income, including all living expenses.

Of great value is a well-written letter sent to each member, giving date of canvass, and details as to plans. Let the spiritual note be uppermost. Plan for a great morning preaching service, in which the spiritual side of the undertaking will be stressed. At the close of the service, *do not pass out cards and cartons*, but give opportunity for reading of lists of names and canvassers who hold those names. Those present who so desire may linger and see the canvassers, giving in their cards and receiving envelopes.

Much time will be saved, and a fine spirit injected, if luncheon can be provided, to which the canvassers are invited at the close of the preaching service. If this is not practicable, let the canvassers meet by prearrangement at the church early in the afternoon, each team of canvassers having already been given their list of names and cartons of envelopes, with names already written on them, and numbers and names recorded. Let those who are present be quickly canvassed, and then after a word of final instruction and prayer, have the canvassers go forth. After the canvass the visitors should return to the church an hour before preaching service, and check up the returns. Arrange for all who have been missed to be seen. Let no one be overlooked.

Exchange cards if desirable. The organization thus formed can easily be merged into the "group plan" outlined elsewhere, one of the permanent functions of which will be to reach those not visited in the initial canvass, and enlist new members in giving throughout the year.

*Utilize the present organizations.* The most inclusive organization of the church is the Sunday school. Many churches are finding it highly practical and successful to begin with the Sunday school organization in taking subscriptions. Teachers and officers confer with pastor and finance committee, and go carefully and thoroughly into the budget and the details of the church's financial plan. From Sunday to Sunday, for a month previous, interest is stimulated by announcements, brief presentations from the superintendent's desk and in the departments, and references in the various classes. On the day specified each teacher is furnished with subscription cards and cartons of envelopes, on which will have been written the name of each member enrolled. Provision is made for sufficient time to secure from each member of the class present a worthy pledge. Absent members are visited by the teacher or class officers. Each class thus becomes responsible for securing a subscription from each member, and the class organization may then be utilized to follow up subscriptions in case of non-payment. In this way the Sunday school's teaching concerning practical Christian living and giving is given an avenue of expression that not only vitalizes the truth taught but builds Christian character and the church. The B.Y.P.U., the W.M.U., and the Brotherhood may be utilized in much the same way, so that those who are not reached in the Sunday school will be effectually reached by one of these organizations. A personal canvass on the part of the finance committee will then be necessary only in the case of those who do not belong to one of these organizations.

*An every-member canvass alternative.* Where the new financial plan is being inaugurated for the first time it is perhaps wisest to make the every-member canvass as first described, a carefully trained group of visitors going into the home of every member. After the system has been installed and is working successfully it often appears to be an unnecessary burden to make these visits into the homes of faithful members who will readily respond without being solicited. Sometimes the cards are distributed at the close of the morning service when the pastor has presented the matter and made an appeal for every member subscription. This, however, has many disadvantages. It

lacks the personal touch and the opportunity for conference with the individuals concerning problems of giving which inevitably arise. To meet this difficulty, certain churches have arranged for the members to come to the church building at a given time, where each person will report to the member of the finance committee who holds his or her name, signing the subscription card and receiving the carton of envelopes, assisted and encouraged by one who is in a position to give needed help. Those who fail to come are visited by the finance committee in the usual way.

It is clear that there is no one method which will meet the needs of every church alike. The important matter is that there be a consistent, scriptural method which will aim at nothing less than the enrollment of every member of the church in regular, systematic, proportionate giving.

#### IV. THE NEW TESTAMENT IDEAL—AN “EVERY-MEMBER” CHURCH.

Christianity, the Christianity of the New Testament, is a religion of the individual and the group—not of the group and the individual. The individual may not be separated from the group, but he is not simply a component part of the group. Each person is born an individual, is re-born an individual (if so be that he becomes a Christian), and is judged as an individual in the final judgment.

Ours is an age of group industry, group politics, group education, group association, group thinking, group morality. The individual is being gradually swallowed up in the crowd. In the field of labor, or production, of distribution, of births and deaths, of marriages and divorces, of crime and pauperism, of wages and employment, of recreation and amusement, of literacy and illiteracy, and almost all other significant fields of human interest, we are accustomed to think in terms of averages for the group. What counts, in our modern thinking, is not the individual, but the group to which he belongs. The individual is significant only as he pulls down or brings up the average of his group.

But New Testament religion is an “every-member” religion. It sets up a one hundred per cent average for every Christian, and is satisfied with nothing less than this as an ideal. “Be ye, therefore, *perfect*, even as your Father in heaven is perfect,” is the standard of Jesus. It is not enough to say that such a standard is unattainable. It is the flying goal toward which

*every Christian* should strive, even though its final attainment must wait upon eternity. And when every member of a group (as a church) grows toward the Christian perfection which this ideal sets up, it follows of necessity that the group will advance likewise; whereas, if the aim is simply that of increased group average, some might develop splendidly while others stood still or fell behind, and yet the group average be increased.

The Lord Jesus is not much concerned with these "averages." He is concerned for the *individuals* who are present, and what they are getting out of it; and far more is he concerned for the *individuals* who are absent, and whose spiritual lives are suffering loss, and who are failing him as disciples, because they have lost touch with him and his church. It is difficult to conceive of Jesus casting up an average of the Twelve and rejoicing that they were more than ninety per cent faithful. His heart was broken over the perfidy of Judas. The shepherd with ninety-nine safe in the fold did not congratulate himself on his high average, but went out and sought the one lost sheep until he found it. The woman with ten pieces of silver was not content with her high average when she lost *one* piece, but ransacked the house till she found it. The father of the Prodigal Son did not console himself with the thought that he had fifty per cent of his sons safely at home, but stood at the gate with yearning heart looking day by day for the *one* that was gone.

Vital spiritual life cannot ordinarily be maintained in isolation. When Christians begin to forsake the assembling of themselves together they are on the certain road to loss of spiritual duty. Yet every church has a considerable fringe of its "members" who seldom if ever darken the doors of the house of worship, and who are, to all intents and purposes, "lost" to the work of the church and the progress of the kingdom. It may not always be wholly their fault. It often is that the church has been concerned with "averages" and neglected them as individuals. For some it may be too late; for many others a bit of personal interest, an encouraging word, a visit from a warm-hearted Christian, a cordial invitation, the evidence of prayerful, heart-felt concern, would turn the tide and bring these sick Christians back to health and strength again. What tragedy that in so many of our churches there is no organized, persistent, Spirit-led effort to reach these individuals!

The words of this book have been written in the earnest hope that we may get back to the mind of Jesus and to the program of Jesus in making the individual of infinite value and



his salvation and nurture the compelling objective of all our church activities. Not that we would ignore "society," nor be without concern for a better "social order"; but a redeemed society and a Christian social order will come only as individuals, one at a time, are led to wholehearted surrender to Christ and full-length committal to his way of life. The efficient church, measuring up to the New Testament ideal, is an "every-member" church, and will never be satisfied until all its members "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." This ideal may never be fully reached, but no other ideal is worthy of Christ and his kingdom.

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## APPENDIX A

### A SUGGESTED CONSTITUTION AND BY-LAWS FOR A BAPTIST CHURCH

Many requests having come from many sources for a comprehensive Baptist church constitution which will include statements of faith and practice in language consonant with modern needs, the following composite guide is offered. It is of course understood that Baptists have no authoritative creed, and that each church is competent to adopt its own statement of faith and rules of practice. It is hoped, however, that these forms will prove helpful for reference and guidance to any church desiring to state or restate in briefest possible compass the principles and regulations which govern its life. The forms used have had wide acceptance among Baptists, and revisions occur only at points where modern practice would seem to demand modification.\*

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#### CONSTITUTION

##### I. NAME

This church shall be called the.....Baptist  
church of .....

##### II. ARTICLES OF FAITH

###### 1. *Of the Scriptures*

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions shall be tried.

###### 2. *Of the True God*

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

We believe that Jesus Christ was begotten of the Holy Spirit and born of the Virgin Mary; that he died for our sins and was raised for our justification; that he is true God and true man, and is the only and sufficient mediator between God and man, through whom every soul may have direct access to God.

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\*Special credit is due the Walnut Street Baptist Church, Louisville, Kentucky, for liberal use of the By-Laws devised and adopted by that church; and to the Baptist Manual by Theodore G. Soares.

We believe in the personality of the Holy Spirit and that his ministry is to reveal Christ to men in the regeneration and sanctification of their souls, and in the understanding and application of Christian truth.

### *3. Of the Fall of Man*

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from the holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

### *4. Of the Way of Salvation*

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

### *5. Of Justification*

We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification included the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

### *6. Of the Freeness of Salvation*

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

### *7. Of Grace in Regeneration*

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

### *8. Of Repentance and Faith*

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying upon him alone as the only and all-sufficient Saviour.



### *9. Of God's Purpose of Grace*

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effect in all who truly believe the gospel; that it is the foundation of Christian assurance; and to ascertain it with regard to ourselves demands and deserves the utmost diligence.

### *10. Of Sanctification*

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the word of God, self-examination, self-denial, watchfulness, prayer, and unselfish service and giving.

We believe that God, the creator and owner of all things and persons, has entrusted to the Christian his life, time, talents, influence, money, goods, and all things whatsoever he possesses; that as steward of these possessions he is to administer them under the will of God for the purposes of Jesus Christ; that in definite expression of this stewardship he is to contribute systematically and proportionately of his means to the support of his church and of the missionary and benevolent enterprises of Christ's Kingdom.

### *11. Of the Perseverance of Saints*

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

### *12. Of the Harmony of the Law and the Gospel*

We believe that the law of God is the eternal and unchangeable rule of moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin: to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

### *13. Of a Gospel Church*

We believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its Scriptural officers are pastors (sometimes called bishops and elders), and deacons, whose qualifications are defined in the Epistles of Timothy and Titus, together with such other leaders, teachers and workers as the church may select and as are needful in carrying out the true functions of a gospel church.

We believe that every church is independent and self-governing, but that it is under moral obligation to associate itself with other churches of like faith and order in approved common enterprises that seek the promotion of Christ's kingdom, particularly such as missions, Christian education, benevolences.

#### *14. Of Baptism and the Lord's Supper*

We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost: to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

#### *15. Of the Christian Sabbath*

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace both private and public; and by preparation for that rest that remaineth for the people of God.

#### *16. Of Civil Government*

We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth.

#### *17. Of the Righteous and the Wicked*

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men, both in and after death.

#### *18. Of the World to Come*

We believe that the end of the world is approaching; that in the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

### *III. Church Covenant*

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge,

holiness and comfort; to promote its prosperity and spirituality, to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to educate our children religiously; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to strive to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage; and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer, to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We, moreover, engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

#### IV. CHARACTER

SECTION 1. *Polity.* Its government is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and co-operation which are common among Baptist churches.

SEC. 2. *Doctrine.* It receives the Scriptures as its authority in matters of faith and practice. Its understanding of Christian truth as contained therein is in essential accord with the belief of the Baptist churches as indicated in the Articles of Faith herewith.

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#### BY-LAWS

##### ARTICLE I. MEMBERSHIP

SECTION 1. *Qualifications.* The membership of this church shall consist of such persons as confess Jesus Christ to be their Saviour and Lord, and who, (1) after due examination by the church as to their Christian experience, and, if coming from other churches, as to their letters of dismission and recommendations or satisfactory substitutes therefor, (2) have been accepted by vote of the church, and, having been baptized, (3) enter into its covenant.

SEC. 2. *Duties.* Members are expected, first of all, to be faithful in all the duties essential to the Christian life; and also to attend habitually the services of this church, to give regularly for its support and its causes, and to share in its organized work.

SEC. 3. *Rights.* Such members as are in full and regular standing, and do not hold letters of dismission, and such only, may act and vote in the transactions of the church.

SEC. 4. *Quorum.* Five per cent of the active roll of the membership shall constitute a quorum, except that for the election of officers, ten per cent, and for call of a pastor, twenty-five per cent shall be necessary.

SEC. 5. *Termination.* The continuance of membership shall be subject to the principles and usages of the Baptist churches, and especially as follows:

(1) Any member in good and regular standing who desires a letter of dismission and recommendation to any other Baptist church is entitled to receive it upon his request. In case of removal to another community he should promptly make such request. This letter shall be valid as a recommendation for only six months from its date, unless renewed, and this restriction shall be stated in the letter.

(2) If a member in good standing requests to be released from his covenant obligations to this church for reasons which the church may finally deem satisfactory, after it shall have patiently and kindly endeavored to secure his continuance in its fellowship, such request may be granted, and his membership terminated.

(3) The church may also, after due notice and hearing and kindly effort to make such action unnecessary, terminate the membership of persons for the space of one year non-resident, or for the same space of time not habitually worshiping with the church, or for the same space of time not contributing to its support according to the system prescribed by the church or in some way satisfactory thereto.

(4) Should a member become an offense to the church and to its good name by reason of immoral or unchristian conduct, or by persistent breach of his covenant vows, or non-support of the church, the church may terminate his membership, but only after due notice and hearing, and after faithful efforts have been made to bring such member to repentance and amendment.

(5) The membership of no person shall be terminated (except by letter) at the meeting when the recommendation for such action is made.

(6) All requests for termination of membership or action looking there-to shall first be considered by the deacons, who shall make recommendations to the church.

SEC. 6. *Restoration.* Any person whose membership has been terminated may be restored by vote of the church, if for any offense, upon evidence of his repentance and reformation, or, if on account of continued absence, upon satisfactory explanation.

## ARTICLE II. CHURCH OFFICERS

The officers of this church shall be as follows:

### 1. *Pastor*

A pastor, to be chosen and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose of which at least one week's public notice shall be given. A pulpit committee shall be appointed by the church to seek out a suitable pastor, and their recommendation will constitute a nomination, though any member has the privilege of making other nominations. The committee shall bring to the consideration of the church only one man at a time. Election shall be by ballot, an affirmative vote of three-fourths of those present being necessary to a choice. The pastor, thus elected, shall serve until the relationship is terminated by mutual consent. The pastor shall have in charge the welfare and oversight of the church. He shall preside at all meetings of the church, except as hereinafter provided.

### 2. *Paid Helpers*

Paid helpers, such as associate pastor, church secretary, director of religious education, enlistment and financial secretary, director of music, jani-



tor, etc., shall be elected by the church upon nomination of a duly appointed committee, or as the church may otherwise direct; duties and compensation shall be specified by the committee named for this purpose, under the general direction of the pastor, subject to approval of the church.

### 3. Deacons

#### SECTION 1. *Number, Election, Terms of Service.*

(1) There shall be . . . . . active deacons. The church shall be entitled to one additional deacon for each one hundred members added hereafter to the membership rolls. It shall be pertinent for the church to promote to honorary life membership any deacon who by reason of age or infirmities shall, after honorable service, be no longer able to render active service.

(2) The term of office shall be . . . . . years, a proportionate number being elected at each annual meeting. Election shall be by private ballot with or without nomination as the church may determine at the time of election.

(3) After serving for a term of . . . . years no deacon shall be eligible for re-election until the lapse of at least one year.\*

SEC. 2. *Duties.* In accordance with the meaning of the word and the practice of the New Testament that deacons are to be the servants of the church.

(1) First, they are to be zealous to guard the unity of the Spirit within the church in the bonds of peace.

(2) They shall serve as a council of advice and conference with the pastor in all matters pertaining to the welfare and work of the church. With the pastor they are to consider and formulate plans for the constant effort and progress of the church in all things pertaining to the saving of souls, the development of Christians and the extension and growth of the Kingdom of God.

(3) By proper organization and method among ourselves they are to establish and maintain personal fraternal relations with, and inspiring oversight of, all the membership of the church. Especially are they to seek to know the physical needs and the moral and spiritual struggles of the brethren and sisters; and to serve the whole church in relieving, encouraging and developing all who are in any such needs.

(4) In counsel with the pastor and by such methods as the Holy Spirit may direct in accordance with the New Testament teachings, they are to have oversight of the discipline of the church in administering which they are always to be guided by the principles set forth in Matthew 18: 15-17; 1 Corinthians 5: 9-13; 1 Thessalonians 5: 12-14. The deacons shall be free to call upon any member of the church to aid in discipline.

(5) The deacons shall serve as a general Pulpit Committee. In case of absence or inability of the pastor, subject to advice from and conference with him, they will provide for pulpit supplies. In any period when the church is without a pastor unless the church shall otherwise provide the deacons will arrange for temporary ministry and take counsel with reference to securing a pastor. It is not intended in any wise to prejudice herein the method by which the church shall proceed in securing a pastor.

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\*Many churches will no doubt prefer to continue the practice of electing deacons to serve for life, or until their service is terminated by removal or disqualification. Other churches, electing for a term of service, may prefer the privilege of immediate re-election without the proposed year of retirement. In instituting the limited term of service plan, deacons should be elected to serve for one, two or three years, respectively, so that not more than one-third will retire at one time.

(6) The deacons shall serve as a general finance committee. They shall organize themselves as they deem best for this part of their work, calling to their assistance other members of the church as they see fit. The duties of said finance committee shall be:

a. To supervise the raising of all money in the church and have supervision over the expenditure of the same, which includes the preparation of the annual budget.

b. No contract for supplies, materials or services, pledging the credit of the church, shall be made except upon approval of the Finance Committee, unless authorized by direct vote of the church.

c. All expenditures shall be made only upon authorization of the Finance Committee upon the authority of the church, save that the church may give general authorization to the Committee for normal supplies and also for general items.

d. All payments for such supplies, materials and services shall be made by the church Treasurer upon vouchers approved by the Chairman of the Finance Committee, the Chairman of the House Committee, and the Chairman of the Deacons, any two of whom may act in case the third is not accessible; and also such as may be authorized by direct vote of the church, in which case the voucher is to be signed by the Church Clerk.

e. All money collected by and through the Sunday school, B.Y.P.U., W.M.U., or any other church organization, shall be duly recorded by said organization and turned into the Church Treasurer, or in case of special expenditures reported to the Finance Committee.

f. Said Finance Committee shall provide for an annual audit of all books and accounts of the church.

### SEC. 3. *Method of Procedure.*

(1) The whole body of deacons shall be organized as a unit for the consideration of all larger problems and general policies and shall regularly meet on Monday evening after the first Sunday in each month. They may organize themselves into such committees as their wisdom may direct for efficiency in service.

(2) They shall apportion the membership of the church among themselves, or make plans whereby the entire membership may have the benefit of the oversight in Christ of their brethren.

(3) Each deacon shall freely confer with the pastor about all matters and cases of discipline which in his judgment would be most wisely and spiritually handled in private.

### 4. *Moderator*

The moderator shall be the pastor. In the absence of the pastor the Chairman of the Deacons shall preside; or in the absence of both, the Clerk shall call the church to order and a moderator pro tem shall be elected.

### 5. *Clerk*

The clerk of the church shall keep in a suitable book a record of all the actions of the church, except as otherwise herein provided. He shall keep a register of the names of members, with dates of admission and dismissal or death, together with a record of baptisms. He shall also notify all officers, members of committees, and delegates of their election or appointment. He shall issue letters of dismissal voted by the church, preserve on file all communications and written official reports, and give legal notice of all meetings where

such notice is necessary, as indicated in these by-laws. The clerk shall consider it a part of his responsibility to promote loyalty and efficiency in church life.

#### 6. *Treasurers*

There shall be two treasurers, one of whom shall receive and disburse all money received for local expenses; the other of whom shall receive and disburse all money received for other causes. The two shall together count the money received in the usual collections, and keep accurate record of all receipts and disbursements. The two accounts shall be kept separate, and funds may not be transferred from one account to the other except by vote of the church. All receipts from any source must be deposited in the bank to the credit of the account for which intended, and payments must be made by check only, upon proper authorization of the church; all checks signed by one treasurer, to be countersigned by the Chairman of the Finance Committee in the name of the church. Payment of all bills for local expenses shall be made promptly, and all funds received for denominational or other causes shall be remitted at least monthly.

The treasurers shall make written detailed monthly reports to the church at each regular business meeting, and similar reports at the annual business meeting of the church, properly audited by someone previously appointed by the church. They shall consider it a part of their responsibility to promote in every proper way scriptural giving on the part of the entire church membership.\*

#### 7. *Music Director*

The Music Director shall be charged with responsibility to provide worshipful music for all services and departments of the church, and who shall have general oversight and direction of the music. He (or she) is to direct the choir in its practice and public singing, and is to co-operate with the pastor and other leaders in the selection of suitable music and the devising of appropriate musical programs for all occasions where such services are needed.

#### 8. *Chairman of Ushers*

The Chairman of Ushers shall, on the approval of the church, associate with himself a sufficient number of aides to care for the seating and comfort of the congregation, the greeting and introduction of visitors, the prevention of interruptions and distractions, and similar needed services.

#### 9. *Officers of Church Organizations*

All organizations of the church shall be under church control, all officers being elected by the church and reporting regularly to the church. It is understood that the pastor is ex-officio head of all the organizations named, and his leadership is to be recognized in them all.

(1) *Sunday School Officers.* Two months before the close of the Sunday school year the General Superintendent shall be elected, upon nomination of a committee consisting of pastor and four others named by the church. One month later this committee, supplemented by the General Superintendent, will bring to the church nomination of general officers—

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\*Some churches may prefer one treasurer, but care should be taken, for his sake and the church's, that someone be associated with him in receiving and counting money, and in issuing checks. This associate may be the Chairman of the Finance Committee, or a Financial Secretary, as the church may direct. In some cases two associates are provided, a local expense financial secretary, and a Co-operative Program financial secretary, both of whom serve with the treasurer in counting receipts and in issuing checks.

Associate Superintendents, Department Superintendents, Secretary, Treasurer, Librarian, Chorister, Accompanist, and other needed officers. One month later the committee, enlarged by the addition of these officers, will bring a complete list of nominations of all teachers and department officers. In each case the nominations will call for election on the part of the church at its discretion, with any changes it may decide to make. Following their election a public installation service shall be held. The duties of these officers and teachers shall be those ordinarily designated in the approved Denominational Standards.

(2) *B.Y.P.U. Officers.* The B.Y.P.U. director and other general officers of the B.Y.P.U. department and the Junior and Intermediate leaders shall be elected annually by the church upon joint nomination by the B.Y.P.U.'s and a committee from the church, of which the pastor shall be a member. This committee shall study carefully the needs of the B.Y.P.U. department and consult the Senior and Adult presidents, and Junior and Intermediate leaders.

Each union shall elect its own officers semi-annually upon recommendation of a nominating committee. The leader in Junior and Intermediate unions and the president in Senior and Adult unions shall appoint this nominating committee. Each nominating committee shall consult the B.Y.P.U. director and pastor before making recommendations. The officers of all unions shall be approved by the church in regular business session. The church shall hold a public installation service for all B.Y.P.U. officers after their election.

The regular committees of each union shall be appointed by the executive committee of that union.

(3) *W.M.U. Officers.* The general officers of the Woman's Missionary Society, consisting of President, Vice-Presidents, Secretaries, Treasurer, Circle Chairmen, together with leaders of auxiliary organizations (Sunbeam Band, Junior and Intermediate Girls' Auxiliaries, Junior and Intermediate Royal Ambassadors, Young Women's Auxiliary), constituting the graded W.M.U. Department, shall be elected annually by the church upon joint nomination by the W.M.U. and a committee from the church, of which the pastor shall be a member. Other officers and leaders, and committees, shall be selected by the W.M.U. Executive Committee. The duties of these officers and committees shall be those designated by the approved Denominational Standards. Following their election, the general officers of the W.M.U. shall be publicly installed.

(4) *Officers of the Brotherhood.* The officers of the Baptist Brotherhood shall consist of President, Vice-President, Secretary, and Treasurer, who shall be elected annually by the church upon joint nomination by the Brotherhood and a committee from the church, of which the pastor shall be a member. The duties of these officers and committees shall be those designated by the approved Denominational Standards. Following their election, the general officers of the Brotherhood shall be publicly installed.

(5) Other necessary officers shall be nominated and elected as indicated above.

### ARTICLE III. COMMITTEES

The following standing committees shall be elected:

(1) *An Advisory Committee, or "Pastor's Council."* This committee shall consist of pastor and one or more representatives from the deacons, the Sunday school, the B.Y.P.U., the W.M.U., the Brotherhood, and the congregation at large. The committee shall meet monthly for the consideration



of all matters of common interest, for the co-ordination and unification of plans, and for the promotion of the welfare of all departments of the church as well as the church as a whole. The committee shall act in an advisory capacity only, making its recommendations to the several groups involved and to the church.

(2) *Committee of Trustees*, one-third of whom shall be elected at each annual meeting to serve for three years, and until their successors shall be appointed, to hold in trust the property of the church. They shall have the actual care of the place of worship, but shall have no power to buy, sell, mortgage, lease, or transfer, any property without a specific vote of the church authorizing such action.

(3) *Membership Committee* shall consist of three members, not more than one of whom shall be a deacon, and one of whom shall be a woman. This committee shall have general charge of the membership rolls and to it all requests for letters of dismission shall be referred for investigation and recommendation to the church. This committee shall make a detailed quarterly report as to all changes in the membership. The membership committee shall annually examine the membership rolls, making a list of all members who have died, all who are non-resident, of all who have during the year failed of attendance and financial support of the church; this list shall be reported to the church, and every reasonable means shall be used to maintain an active membership roll of resident members only.

#### 4. *Missions Committee.*

a. The Missions Committee shall consist of five members, at least two and not more than three of whom shall be women, and shall make report to the monthly business meeting of the church.

b. It shall be the duty of this committee to have the oversight of Mission work to be undertaken and conducted by the church.

c. It shall further be the duty of this committee to provide ways and means of instructing and enlisting the full membership of the church in the moral and financial support of the whole missionary interest of the kingdom, especially as conducted by the organizations of Southern Baptists.

d. When invited to do so this committee shall counsel with the Finance Committee in planning the annual budget of the church.

(5) *House Committee* shall be composed of five members. Said committee shall have general charge of the administration and upkeep of the grounds and buildings.

(6) *The Music Committee* shall consist of five members. It shall be the duty of this committee to have general charge of all matters in connection with the music of the church. It shall recommend suitable persons for organist and chorister and such other positions as may be authorized.

(7) *The Baptismal Committee* shall consist of two men and three women. It shall be the duty of this committee to make all necessary arrangements for the ordinance of baptism and to render such assistance to the pastor and to the candidates as may be necessary.

(8) *A Committee on Nominations* shall be appointed annually by the moderator at least two months prior to the annual election of officers, consisting of pastor (ex-officio) and four others, whose duty it shall be to bring to the church nominations of officers and committees as provided for heretofore. No person eligible for re-election shall be a member of the nominating committee. This committee shall adopt such methods as may to it seem proper to obtain from the different members of this church a general expression as to their preferences for persons to fill the various offices, such expression being intended to aid the committee in making its report.

## ARTICLE IV. CHURCH FINANCE

1. The finance committee, in consultation with the pastor, deacons, and responsible leaders of various organizations, shall prepare and submit to the church for approval at its annual business meeting (or at such other time as may be deemed best by the church) an inclusive budget, indicating by items the amount needed and sought for all local expenses and purposes, and in like manner for all denominational or other approved non-local causes.

2. Receipts from all sources shall be kept in separate accounts, a local expense account, and a missions and benevolence account. From the former account shall be paid all local expenses as the church may direct; from the latter account, according to the schedule adopted by the church (as suggested by the denomination) shall be remitted at least monthly any and all money received for this purpose; provided always that individuals be permitted to designate the manner in which their gifts may be distributed.

3. All funds, for any and all purposes, shall pass through the hands of the treasurers and be properly recorded on the books of the church. The expenses of all organizations, as approved by the church, shall be paid from the local expense fund as heretofore provided.

4. Special offerings may be sought, by the church, or by any of its organizations, only upon approval of the church after recommendation of the Finance Committee and the Advisory Committee. This does not preclude individuals making special offerings at any time as the Spirit of God may move them.

5. It is understood that membership in this church involves financial obligation to support the church and its causes with regular, proportionate gifts. Each new member shall therefore be immediately approached by a representative of the Finance Committee for a subscription to the church's inclusive budget; and at least annually plans shall be put into operation for securing a worthy subscription from each member of the church. Failing to make any payment for one year, the delinquent member shall be dealt with patiently and lovingly by a committee from the deacons, and if failure is due to no good cause, and future support refused, the member's name shall be placed on an inactive list or dropped from the rolls after due process, as the church may decide.

## ARTICLE V. MEETINGS

SECTION 1. *For Worship.* (1) Public services shall be held stately on the Lord's Day and on some regular evening or evenings of each week.

(2) The Lord's Supper shall be celebrated on the first Sunday of each month, or at such other time as the church may determine.

(3) Occasional religious meetings may be appointed by the pastor at his discretion, or by vote of the church.

SEC. 2. *For Business.* (1) At any of the regular meetings for worship the church may, without special notice, act upon the reception of members, or upon the dismissal of members to other churches, and upon the appointment of delegates to councils, but not upon other business.

(2) The pastor may, and shall, when requested by the deacons, trustees, or a standing committee, call from the pulpit special business meetings, the particular object of the meeting being clearly stated in the notice.

Special meetings of the church may also be called by the clerk upon the written application of any five adult members specifying the object there-

of, which notice shall be read at the public service on the Lord's Day next preceding the day fixed for such meeting.

(3) The annual meeting of the church shall be held on . . . . . at which time the annual reports shall be presented and officers elected, and such other business transacted as may be specified in the call or authorized in the by-laws.

(4) At the annual and all special meetings . . . . . members shall be necessary to constitute a quorum for the transaction of business.

## ARTICLE VI. DISCIPLINE

SECTION 1. Should any unhappy differences arise between members, the aggrieved member shall follow, in a tender spirit, the rules given by our Lord in the eighteenth chapter of Matthew.

SEC. 2. Should any case of gross breach of covenant, or of public scandal, occur, the deacons shall endeavor to remove the offense; and if such effort fail, shall report the case to the church.

SEC. 3. If the church vote to entertain a complaint, which must be made in writing, it shall appoint a reasonable time and place of hearing and notify the person in question thereof, furnishing him with a copy of the charges.

SEC. 4. At such hearing, the accused member may call to his aid any member of the church as counsel. If he shall not present himself at the time appointed, or give satisfactory reasons for his neglect so to do, the church may proceed in his absence.

SEC. 5. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance, but should an adverse decision be reached, the church may proceed to admonish or declare the offender to be no longer in the membership of the church.

SEC. 6. In case of grave difficulty the church will be ready, if requested, to ask the advice of a mutual council.

## ARTICLE VII. CORPORATE SEAL

This church shall become (or being) legally incorporated under the laws of the State of . . . . . adopts as its corporate seal, a scroll or circle containing the words, "The . . . . . Baptist Church of . . . . ., Organized . . . . . 19 . . . . , Incorporated . . . . . 19 . . . . ." And the following motto and device . . . . . The same to be written, stamped, or printed.

## ARTICLE VIII. AMENDMENTS

This Constitution may be amended by a two-thirds vote of the members present and voting at any annual meeting of the church, or at a meeting specially called for that purpose, the proposed amendment being inserted in the call; but no change shall be made in Articles II, III and IV, entitled "Articles of Faith," "Covenant" and "Character," except by a two-thirds vote of all the members of the church present entitled to vote, said proposed change having been laid before the church in writing at a business meeting not less than one month before the time of the proposed action, and read from the pulpit on the Lord's Day next succeeding such proposal.

## APPENDIX B

### I. STANDARD OF EXCELLENCE OF BAPTIST SUNDAY SCHOOLS

#### I. CHURCH CONTROL

The church shall elect the officers and teachers; the school shall make monthly or quarterly reports to the church.

#### II. ENROLLMENT

The enrollment of the school, including the Home Department but exclusive of the Cradle Roll, shall equal the number of resident church members as recognized by the church itself. Or exclusive of both the Cradle Roll and Home Department, the school's enrollment shall equal seventy-five (75) per cent of the resident church members.

#### III. GRADED

The school shall be graded as follows: Cradle Roll, Birth to 3; Beginners, 4, 5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Young People's, 17-24; Adults 25 and above.

The Beginner, Primary and Junior departments shall occupy their own quarters separated from the rest of the school by walls or movable partitions, or at least by curtains. Classrooms or curtained space shall be provided for at least 50 per cent of the remaining classes.

#### IV. BAPTIST LITERATURE

The school shall use Baptist Sunday school literature; using graded lessons at least in the Beginner and Primary departments.

#### V. BIBLES USED

The Bible shall be used in the school above the Primary Department by at least seventy-five (75) per cent of the teachers and pupils.

#### VI. PREACHING ATTENDANCE

The attendance of the school upon the preaching service shall equal seventy-five (75) per cent of the Sunday school attendance above the Primary Department.

#### VII. EVANGELISM

The school shall be positively evangelistic; the teachers shall earnestly seek to lead their pupils to Christ; the superintendent and pastor shall give frequent opportunities for the pupils to publicly confess Christ, and urge them to do so.

#### VIII. WEEKLY TEACHERS' MEETING OR MONTHLY WORKERS' CONFERENCE

The school shall maintain a Weekly Teachers' Meeting or a Monthly Workers' Conference, attended by at least fifty (50) per cent of the teachers and officers.

#### IX. TRAINED WORKERS

Fifty (50) per cent of the general officers, including the pastor or the superintendent, shall hold the Administration Course Diploma; fifty (50) per cent of the officers and teachers, including the pastor or superintendent, shall hold a Convention Normal Course Diploma. There shall be a Training Class completing at least one book a year.

#### X. DENOMINATIONAL WORK

Four of the general causes fostered by the denomination shall be presented to the school educationally, and to these the school, as a school, shall contribute each year in line with the policy of the church.



## II. ASSOCIATIONAL SUNDAY SCHOOL STANDARD

## I. OFFICERS

1. The officers shall be an associational superintendent, secretary-treasurer, and a group superintendent for each group.

2. The Association shall be divided into two or more groups of churches according to their accessibility. There shall not be over ten churches in any one group.

## II. MEETINGS

1. There shall be held a monthly meeting of the associational officers.

2. There shall be held monthly under the direction of the associational superintendent a meeting for all the Sunday school workers in the Association. Fifty per cent of the schools shall be represented by at least one general officer.

3. The January meeting shall take the form of an annual meeting at which time the reports of the year shall be read and definite plans for the coming year be presented and adopted.

## III. REPORTS

1. Seventy-five per cent of the Sunday school superintendents shall make a monthly report to the associational superintendent and this report must be in the hands of the associational superintendent at least three days before the monthly meeting.

2. The associational superintendent shall make an annual report at the January meeting of the work done during the past year in the Association.

## IV. EXTENSION AND ENLARGEMENT

1. There shall be a Sunday school in every co-operating church in the Association as reported by letter to the Association, or to the state secretary, for the calendar year.

2. Fifty per cent of the schools shall take a religious census each calendar year and the information shall be used in an effort to build up the membership of the school.

## V. STANDARDIZATION

1. Fifty per cent of the schools in the Association shall be Standard schools, according to the Standard of Excellence of the Baptist Sunday School Board.

## III. THE B.Y.P.U. DEPARTMENT OF THE CHURCH

1. *The Department Defined.*

The B.Y.P.U. department may be defined as that department of the church which has for its purpose the training of young church members in the fundamental duties and privileges of church membership. It has in mind the development of their spiritual lives, training in leadership and initiative, increase of Scripture knowledge, doctrinal instruction, cultivation of the missionary spirit, training in church fellowship, and social and recreational training.

(1) *Membership.* The following groups may be included in the membership of the B.Y.P.U. department:

(a) Junior B.Y.P.U.'s, ages 9, 10, 11, 12.

(b) Intermediate B.Y.P.U.'s, ages 13, 14, 15, 16.

(c) Senior B.Y.P.U.'s (Young People), ages 17 through 24. (In many places, with limited constituency, the Senior B.Y.P.U. ages will run as high as 30 or above.)

NOTE—Many churches have adult organizations, and it may be desirable to have a story hour for the children below the age of nine, since they will likely be present with their parents. Some churches have the Sunbeam Band meet at this time.

Adults may use the same plan of organization as the Senior B.Y.P.U., or they may use an even simpler plan. They will use the programs provided in the Baptist Adult Union Quarterly. All new converts among the grown people should be enlisted. The type of program should be varied. Occasionally it may be a special lesson taught by the pastor or some other good teacher. Usually it will be an expressional program rendered by members of each group in turn.

Teacher training classes may also be conducted in the B.Y.P.U. department.

(2) *Organization.* The B.Y.P.U. department should be organized with the following officers: pastor, director, associate director, secretary, chorister, and pianist. These officers should be elected by the church. It should also have the following committees: executive, extension, and efficiency. The director is chairman of the executive committee, and all department officers, all Senior and Adult presidents, and Junior and Intermediate leaders are on this committee. The associate director is chairman of the extension committee, and the vice-presidents are on this committee. The general secretary is chairman of the efficiency committee, and the secretaries of all the organizations are on the committee.

(3) *Curriculum and Activities.* The curriculum of the B.Y.P.U. department consists of (a) a weekly expressional program, using devotional, doctrinal, Bible study, missionary, and life service topics, as given in the *B.Y.P.U. Quarterlies*. (b) A daily Bible readers' course (c) A system of study courses bearing on every phase of training in church membership and the development of the Christian life.

The groups and committees of each organization lead every member into a wide field of rich personal experience through practical activity.

## 2. How to Organize and Build the B.Y.P.U. Department.

(1) After consultation with the B.Y.P.U. leaders and presidents, the pastor should appoint a nominating committee to select a director, and have him elected by the church. Director and pastor will then select suitable persons for the other offices in the department, and recommend them to the church for election. After election all department officers should be installed by the church.

(2) Department officers secure list of names of all present B.Y.P.U. members and their officers, by grades and ages. Also secure, from the church roll and the Sunday school roll, the names of all prospective members.

(3) Classify all names carefully by grades and ages. Decide upon leaders for additional Junior and Intermediate unions which are necessary to take care of possibilities. Each Junior and Intermediate union should consist of from 18 to 24 members. Have one union for each age if the membership warrants it. An Adult sponsor is recommended for each group in Junior and Intermediate unions. Four groups of about seven or eight

each is ideal for a Senior B.Y.P.U. An Adult counselor may serve each Senior union of the ages 17 to 20.

(4) After the organization has been formed on paper, the next thing is to make it real. Put on an intensive campaign for enlargement, lasting at least a week. Organize and instruct a select band of workers. Give each a list of names. Begin on Sunday afternoon. These workers may go by twos. Visit all prospective members, and invite them to the B.Y.P.U. department next Sunday. The associate director will classify them and assign them to the proper organizations. It is better for each worker to have the names of those who will be in his union if possible. New organizations as needed should be perfected on this Sunday evening after the enlargement campaign.

(5) Follow the enlargement campaign with a great training school. This will help to assimilate the new material.

(6) The associate director and vice-presidents will keep up the enlargement work, and keep in close touch with all new members, to see that they do not drop out.

## IV. STANDARD OF EXCELLENCE FOR A SENIOR B.Y.P.U.

### I. ORGANIZATION

1. *Officers.* Have the following: President, vice-president, secretary, corresponding secretary, treasurer, chorister, pianist, Bible readers' leader and group captains.

2. *Committees.* Have the following: Membership, Social, Program, Instruction, Missionary.

3. *Groups.* (1) The B.Y.P.U. divided into groups. (2) Each group shall have a captain, who shall have supervision over the work of his group.

### II. MEETINGS

1. *Weekly Meetings.* (1) Programs based upon topics in *The B.Y.P.U. Quarterly*, which are each month a Devotional, a Doctrinal, a Bible Study, and a Missionary Topic; programs arranged in a monthly program-planning meeting; (2) developing the individual by having at least twice each quarter, each active member to take part on the program apart from the congregational singing; (3) an average attendance of at least seventy-five per cent of members enrolled.

2. *Business Meeting.* (1) The Union shall have a quarterly business meeting at which each officer and the chairman of each committee will read to the Union a written report of their work; (2) the president shall make an annual report to the church in conference.

3. *Socials.* At least one social per quarter.

### III. EDUCATIONAL WORK

1. *Systematic Bible Readers' Course.* At least fifty per cent of the entire membership keeping up the readings, reading daily.

2. *Study Course.* At least fifty per cent of the local B.Y.P.U. shall take each year at least one study course recommended by the B.Y.P.U. of the South, and pass an examination given by the leader of the class.

3. *Giving.* At least seventy-five per cent of the active members giving systematically to benevolences and church expenses according to the church plan.

#### IV. STANDARDS OF EXCELLENCE FOR THE W.M.U.

The Standard for Women's Missionary Societies and Young Women's Auxiliaries (except for College and Grace McBride Y.W.A.'s which is given below) shall be the one that follows. Societies and auxiliaries that fulfill all points of their standards shall be on the list of honor as A-1 organizations; those that fulfill eight, in class B; six in class C and four in class D.

1. At least twelve regular meeting of the society during the year, preferably one each month, each of these twelve meetings having a devotional service and a definitely missionary program.

2. An increase in active<sup>1</sup> membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.

3. Meeting apportionment.

4. Regular reports to state officers, according to plan outlined by the state.

5. Two<sup>2</sup> of our denominational missionary periodicals or one of our missionary periodicals and state denominational papers subscribed for by at least one-half of the families represented in the missionary society, the ultimate aim being two in every family.

6. Observance of the special seasons of prayer and gifts for state, home and foreign missions.

7. At least one mission study reading circle or preferably a mission study class during the year.

8. Some definite organized personal service for the spiritual uplift of the local community, conducted by the members of the society under direction of society's personal service committee.<sup>3</sup>

9. An average attendance of at least one-half of the active<sup>4</sup> membership at the twelve meetings.<sup>5</sup>

10. Fostering<sup>6</sup> in the church of a Sunbeam Band and of at least one other of the graded W.M.U. organizations for the young people.

The Standard for College Y.W.A. and College W.M.S. shall be the one which follows. Standard for Grace McBride Y.W.A.'s shall be like College Y.W.A. Standard, substituting "hospital" for "college." Organizations that fulfill all points of their standard shall be on the list of honor as A-1 organizations; those that fulfill seven, in class B; five, in class C; and three in class D.

<sup>1</sup>An active member is a person who gives to missions; attends at least four regular missionary meetings of the society; and serves in some capacity in the work of the society.

<sup>2</sup>To read for College and Grace McBride Y.W.A.'s.: Three different denominational periodicals subscribed to by the auxiliary.

<sup>3</sup>Business Women's Circles and Business Y.W.A.'s will follow Union policy in having their personal service activities under a directed personal service chairman.

<sup>4</sup>An active member is a person who gives to missions; attends at least four regular missionary meetings of the society; and serves in some capacity in the work of the society.

<sup>5</sup>A society having a Business Women's Circle may count the number attending that circle's monthly meeting in which the missionary program is given.

<sup>6</sup>To read for Young Women's Auxiliaries: Fostering one of the graded W.M.U. organizations for young people of the church.



1. At least sixteen regular meetings a year, with a devotional service and a definitely missionary program, preferably two each month.

2. At<sup>7</sup> least 75 per cent of the Baptist girls of the college enlisted as active<sup>4</sup> members.

3. Meeting apportionment.

4. Reports to state officers, according to the plan outlined by the state.

5. Three different denominational periodicals subscribed to by the society.

6. Observance<sup>8</sup> of at least one day's program of each of the special seasons of prayer and gifts for state, home and foreign missions.

7. At least one mission study reading circle or preferably a mission study class during the year.

8. Some definite, organized personal service for spiritual uplift in the local community or within the college, conducted by the members of the society under direction of society's personal service committee.

9. An average attendance of at least one-half of the active<sup>9</sup> membership at the sixteen meetings.

10. Fostering<sup>10</sup> a Sunbeam Band.

The standard for Girls' Auxiliaries, Royal Ambassadors and Sunbeams shall be the one which follows. Organizations that fulfill all points on their Standard shall be on the list as A-1 organizations; those fulfilling seven in class B; six, in class C; and four, in class D.

1. At least twelve regular meetings a year, with a devotional service and a definitely missionary program, preferably one each month, as given in *World Comrades*.

2. An increase in active<sup>9</sup> membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.

3. Meeting apportionment.

4. Regular reports to state officers, according to plans outlined by the state.

5. Observance of at least one day's program of each of the special seasons of prayer and gifts for state, home and foreign missions.

6. At<sup>11</sup> least one mission study reading circle or preferably a mission study class during the year.

7. Some definite, organized personal service conducted by the members of the society under the direction of its leader.

8. An average attendance of at least one-half of the active<sup>9</sup> membership at the twelve meetings.

<sup>7</sup>In state schools, with an enrollment of 350 Baptist girls or more, the per cent may be 50.

<sup>8</sup>For College W.M.S. omit the word "state."

<sup>9</sup>An active member is a person who gives to missions; attends at least four regular missionary meetings of the society; and serves in some capacity in the work of the society.

<sup>10</sup>Omitted from standard for College and Grace McBride Y.W.A.

<sup>11</sup>To read for Sunbeams: At least one mission study book in class, preferably in story form.

## VI. CONSTITUTION AND BY-LAWS FOR AN ORGANIZATION OF LAYMEN IN A BAPTIST CHURCH

### ARTICLE I

#### NAME

This organization shall be known as the Brotherhood of the .....  
..... Baptist Church, .....

### ARTICLE II

#### OBJECT

The object of this Brotherhood shall be to deepen spirituality, promote religious intelligence, enlarge benevolence, cultivate fellowship and stimulate activity among the men of the church. It would also seek in a manly and earnest way to lead unsaved men to Christ.

### ARTICLE III

#### MEMBERSHIP

Any male member of this church over eighteen years of age shall be eligible to regular membership; men of this age who are not members of the church may be elected to associate membership; such shall be entitled to all the privileges of the Brotherhood except voting and holding office.

### ARTICLE IV

#### ADMINISTRATION

Two plans of organization are here suggested, the first being quite simple; it may, however, meet all the demands, especially with the smaller churches and at the beginning.

Pastors and laymen should regard these methods as only suggestive and make such revision as they think best adapted to their local situation.

#### FIRST METHOD

##### *Organization by Groups*

SECTION 1. The officers of this Brotherhood shall be a president, a vice-president, a secretary, and a treasurer.

SEC. 2. The activities of the Brotherhood shall be under the general direction of an Executive Committee of five members, of which the president shall be chairman; the president is authorized to appoint the other four members of this committee. It shall be the special duty of this committee to provide an attractive program for each monthly meeting and to give it large publicity.

SEC. 3. The Executive Committee shall also divide the male membership of the church into sectional groups of ten or more members; they shall appoint what they conceive to be the most capable man in each group as captain. This captain, with the help of the more active men of his group, shall seek to enlist each man of his group in some activity of the church; he shall also try to reach unsaved men that reside in his territory. The captain shall make a special effort to induce all the members of his group to attend the monthly meetings of the Brotherhood, the Men's Bible Class in the

Sunday school, and the regular worship of the church. This committee should give special attention to the promotion of study classes among the men.

## ARTICLE V

### SECOND METHOD

#### *Organization by Committees*

SECTION 1. The officers of this Brotherhood shall be a president, three vice-presidents, a secretary, and a treasurer; the last two offices may be held by the same person.

SEC. 2. The five officers shall constitute the Executive Committee and shall have general supervision of the work of the Brotherhood.

Let this committee give due publicity to the monthly meetings and be on the lookout for service the Brotherhood may render. It may conduct missions, supply pastorless churches nearby, hold evangelistic meetings, assist in an Every Member Canvass, and be helpful in many ways to neighboring churches.

SEC. 3. The leading activities of the Brotherhood shall be classified under the three following departments; (a) Spiritual Welfare; (b) Religious Intelligence; (c) Community Service. Each of these departments shall be in charge of a committee of which one of the vice-presidents shall be chairman.

SEC. 4. Other committees, both standing and special, may be created as the needs of the cause and the wisdom of the Brotherhood may suggest. It is perhaps well to have a wise finance committee to co-operate with the deacons in the inauguration of efficient business methods, and a social committee which shall provide for occasional banquets when the social feature will be emphasized; the latter should seek in every way to promote good fellowship among the men. Some Brotherhoods have a banquet each quarter and the expense is provided for in the church budget.

SEC. 5. It shall be the duty of the committee on Spiritual Welfare, by personal effort, both of their own members and through the help of other influential men, to enlist indifferent members of the church and to win unsaved men to Christ. These men may go in pairs, basing their hope of success on the promise of our Lord "If any two of you shall agree on earth as touching anything they shall ask, it shall be done for them of our Father which is in heaven." This committee shall seek to bring men under the influence of the Sunday school, Brotherhood, the regular worship on Sunday, etc., and shall act as a membership committee.

SEC. 6. The Committee on Religious Intelligence shall seek in every legitimate way to promote religious information among the men; they shall strive to induce men to enter the Men's Bible Classes in the Sunday school, to take and read religious periodicals, especially their state denominational paper and *Home and Foreign Fields*; they shall distribute tracts wisely, arrange for special lectures before the men's meetings, and organize groups of men for study; these groups will find it practicable to meet during the winter months, either on Sunday night just before the church hour or on some evening during the week. Write for tract, "A Study Course for Men." This committee should see to it that missions has a prominent place in the Men's Bible Classes in the Sunday school.

SEC. 7. The Committee on Community Service shall co-operate with every legitimate agency in its effort to promote the general welfare of the community; this committee shall stand for good sanitation, protection and

nurture of childhood, wholesome moral environment, etc. While they shall give their attention to all matters of general concern, they shall devote primary attention to the men of their own church. They shall be expected to minister to the sick, lend a helping hand to the unfortunate, assist the members who are out of a job in finding honorable employment, etc.

### BY-LAWS

ARTICLE 1. This Brotherhood shall hold a regular meeting once a month on such day and at such hour as the Brotherhood may select. In some cases it may be found most convenient to meet about 6:00 p.m., have a light meal and a brief social period before the regular session. The president may call special meetings when thought necessary.

ART. 2. The officers shall be elected for a year; if the annual election should be deferred for any reason, the present officers shall continue until their successors are elected. Their duties, except as otherwise designated, shall be those usually pertaining to such offices.

ART. 3. On all questions of order, Kerfoot's Manual of Parliamentary Law shall be the standard.

ART. 4. Each vice-president, under second Method of Organization, shall report in writing at every regular meeting the work done by his committee during the month.

ART. 5. The following shall be the order of business: (1) Devotional services, (2) Minutes of last meeting, (3) Unfinished business, (4) New business, (5) Reports of committees, (6) Regular program, (7) Adjourn with prayer.

ART. 6. The money necessary to defray any legitimate expenses of the Brotherhood, may be secured by offerings at the monthly meetings. The organization, however, shall urge every member to make his regular contributions for all causes through his church "upon the first day of the week."

ART. 7. This Constitution and By-Laws may be amended at any regular meeting by a two-thirds vote.















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